



Croydon Church.

FOUNDED IN SAXON TIMES.

DESTROYED A.D. 1867.

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Antiquities

OF

CROYDON CHURCH,

DESTROYED BY FIRE, JANUARY 5TH, 1867.

WITH

NUMEROUS WOODCUTS, DRAWN FROM ITS FINE MONUMENTS
PREVIOUSLY TO THEIR DESTRUCTION.

BY

J. CORBET ANDERSON.

LONDON:

J. RUSSELL SMITH, 36, SOHO SQUARE.

—
1867.

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ADVERTISEMENT.

As is well known to many of the inhabitants of Croydon, in the year 1855, the author published a series of lithographic drawings, folio size, of the monuments in the old Parish Church of Croydon. Accuracy in works of this description being everything, it is, perhaps, as well to state, since some of the monuments in question have perished, that great care was taken in the execution of those drawings, which were coloured according to the originals. Explanatory letter-press accompanied the said work, and it was issued to subscribers only, at two-and-a-half guineas a copy.

A desire prevailing in various quarters to possess a less expensive work on Croydon Church, towards the close of 1856 I brought out, with various additions, a thin quarto-sized volume on the same subject, to meet this demand. The illustrations for this last-named edition consisted entirely of cuts, from drawings on the wood made by the author.

These two publications, and sketches made during the course of the restoration of the fabric in the years 1857 and 1859, with the addition of others made since Croydon Church was destroyed, are the sources whence the pictorial part of the following work is made up. The materials for the letter-press matter were furnished by my own knowledge of the structure, or derived from the authorities mentioned in the marginal references.

Perhaps the following pages may recall to the memory of some reader Croydon Old Church and the interesting monuments which, along with it, perished in the disastrous fire of the 5th of January last; for a time, at least, this book may assist in preventing those relics passing into oblivion.



EXTERIOR VIEW OF CROYDON CHURCH.

Antiquities of Croydon Church.

STRUCTURE, ETC.



It is to be regretted that the records of ancient edifices are not more completely preserved. Many a structure of former ages stands a witness to the mutability of earthly things; for while itself has successfully braved the storms of centuries, time has succeeded in obliterating the traces of its origin, and the enquirer is left in darkness and in doubt to whose patriotism or piety posterity owes the building he surveys. It is thus with many a monument of classic land, and among the number in our own country where such is the case, stood the Church so recently destroyed, of which the following is but an imperfect account.

Far back, in Saxon times, we learn that in Croydon there existed a church; for to the will of Byrhtic and Ælfwy, made about the year 960,¹ is witness Ælffie, the Priest of Croydon. From *Domesday Book*,² also, it appears that at the time of the Conquest there was a church in this place, which, in all probability, stood where the ruins of the late one are situate; for had this been built on any other but consecrated ground, its consecration would have appeared in the Register of the Archbishop

¹ A copy of this will is printed in LAMBARD'S *Perambulation of Kent*.

² In *Domesday Book* we read—"In the Hundred of Waleton (Croydon is in the Hundred of Wallington [Waleton], now a small hamlet in the Parish of Beddington), Archbishop Lanfranc holds Croindene in demesne. In King Edward the Confessor's time, it was rated at 80 hides, and now at 16 hides and 1 virgate. The arable is 20 carucates. In demesne are 4 carucates, and 48 villains, and 25 bordars, with 34 carucates. *Here is a Church*, and one mill, in value 5s.; 8 acres of meadow and wood for 200 hogs. Of the land of this manor Restoldus holds 7 hides of the Archbishop, and Randulphus 1 hide; they have from thence £7 and 8s. rent. The whole, in the time of King Edward, was worth £12; now £27 to the Archbishop, to his men £10 10s.

in whose time it was built, the rule of the Canon Law being, never to consecrate a church, unless it had either been consumed by fire, desecrated, or built upon unconsecrated ground. But the precise date of the origin of this noble monument of the piety of our ancestors has not been discovered.

The foundation of the late structure is conjectured to have been laid in the time of Archbishop Courtney,¹ from the arms of that prelate having formerly been affixed to the north entrance; and to the same heraldic authority we are indebted, when we place the date of its completion in the days of Archbishop Chicheley,² whose arms are to be seen at the side of the western, or principal entrance.

The old Parish Church of Croydon, dedicated to St. John the Baptist, stood on low ground, not far from the source of the river Wandle, and adjoining the road that leads to Waddon. It was a handsome structure, built uniformly in the style of architecture known as Early Perpendicular. It consisted of a nave with aisles, north and south porches, three chancels, a sacristy or vestry, and a massive western tower. This tower, square and well-proportioned, is exteriorly in five stages, the lowermost of which contains a moulded doorway under a square hood, with Chicheley's arms in its spandrels. Immediately above the doorway is a broad but not lofty mullioned window. The third and fourth stages contain a small window of one light on each face, and on the highest stage, also on each face, a lofty window of two lights transomed. In front, and on its north and south sides, the tower is strengthened by vast rectangular graduated buttresses, two on each face. The top of the tower is battlemented, and at each angle rises a small embattled octagon turret, surmounted by a crocketed pinnacle. Internally this grand tower consisted of four stories, the newel staircase being in the north-east corner.

The materials used in the construction of the sacred edifice were flint exteriorly, and stone and flint within, filled up with chalk and rubble. The tower is considered a very fine specimen of flint work.

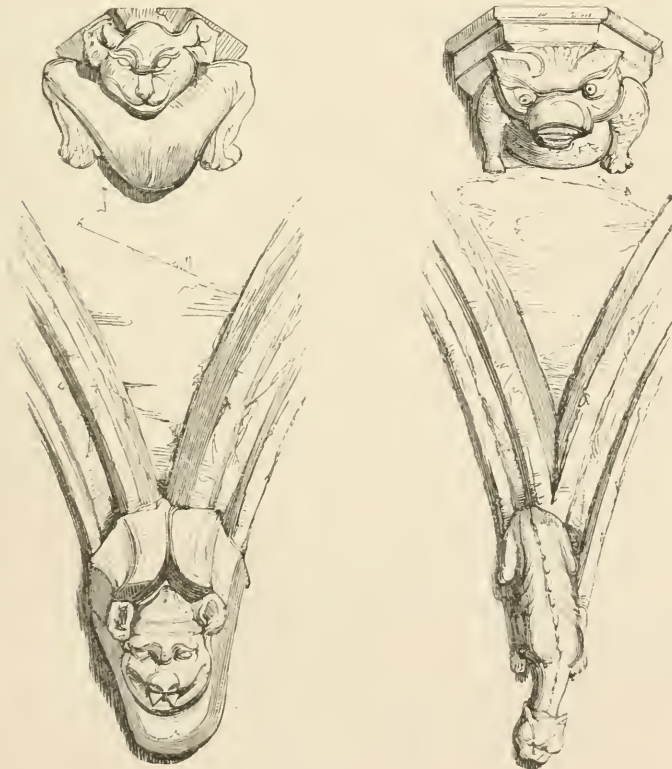
¹ William Courtney, Bishop of London, was promoted to the primacy by a bull of Pope Urban VI. (who had been acknowledged in England to be the lawful Pope), dated the 8th September, 1381. Courtney was son to the Earl of Devonshire, by a grand-daughter of Edward I. It was at his citation that Wicliffe the Reformer, attended by John of Gaunt, Duke of Lancaster, and Lord Percy, Earl Marshal of England, appeared in St. Paul's Church, to answer for his opinions and his opposition to the Pope's usurpation. It does not appear that Courtney was wanting in the inclination to confer upon Wicliffe the honour of martyrdom. Archbishop Courtney died in 1396. For an account of the great house of Courtney or Courtenay, see GIBBON'S *Roman Empire*, ch. lxi.

² "Henry Chicheley, Archbishop of Canterburie, was the new builder or especial repairer of Croydon Church, as appeareth by his arms, graven on the walls, steeple, and porch."—Stowe's *Annals*, p. 631. Henry Chicheley, Bishop of St. David's, was elected by the monks of Canterbury, on the King's recommendation, to the see of Canterbury, A.D. 1414.

Croydon Church was much injured years ago by a coating of composit plastered over the whole structure, excepting the flint work of the tower. Recently, however, this stucco was removed from the northern side of the Church, and its flint work and embattled parapet were restored.

Entering the edifice by the western door, we passed into a lofty and handsome stone porch, having clustered pillars at its angles that spread out, and with traceried branches met a circle in the centre of the roof of stone. There is a smaller and probably more ancient porch on the south side of the Church, the quaintly carved stone roof of which springs from projections at the four angles of its walls. Over this latter porch there is a small room, eleven feet square, approachable only from the interior of the Church by a small doorway and spiral stair, that ultimately leads out upon the roof. This room may have been the residence of a recluse.

The still smaller north porch was erected in 1829, but its inner doorway was ancient, with quatrefoiled spandrels.

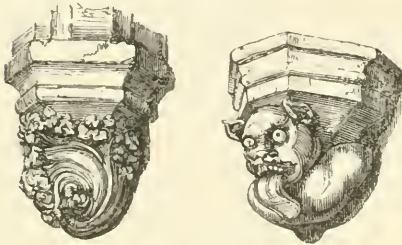


The interior of Croydon Church was grand. It measured, exclusive of the tower, about 130 feet in length by 74 in width. The nave was separated from the aisles by stately clustered columns, which supported on either side five nobly moulded arches. The main chancel arch was lofty and cathedral like. The side chancels were divided from the central one by two arches, continuations of those in the nave. The north and south chancel arches were similar to the others, but the tall, fine arch that led from the nave into the beautifully groined stone porch in the tower was more deeply moulded than the rest.

There was a very interesting series of corbels in Croydon old Church.

The majority of these corbels were grotesques, yet some represented beautiful human faces, others were floral in character, whilst upon one a bird was carved, with eggs in a nest.

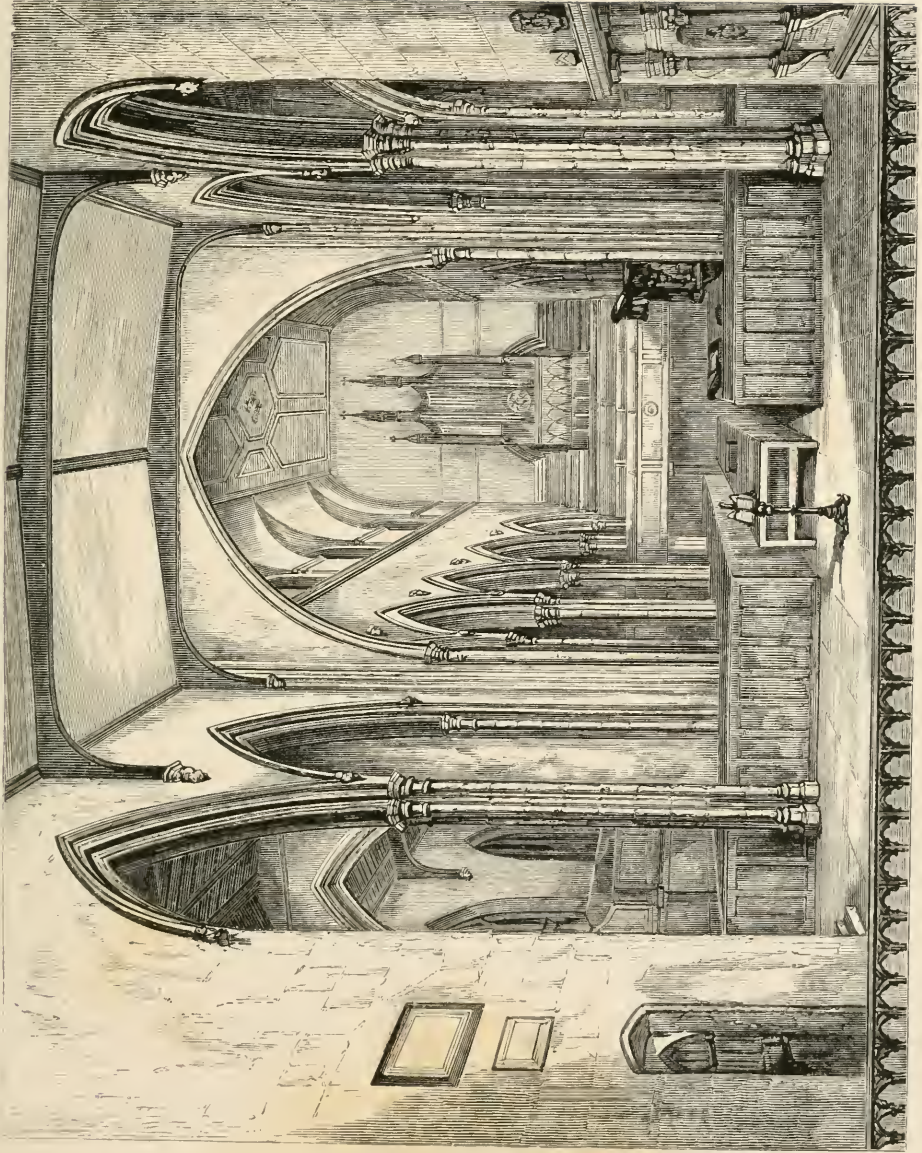
Around the nave, immediately beneath the clerestory windows, ran an embattled string-course, instead of a triforium.



The great window in the main chancel had six lights, transomed, with tracery in its head; and as this chancel extended some distance beyond the others, it had a window on each side wall. The east windows in the north and south chancels had five lights each; they approached the Debased in character: there were two other windows also in each of these chancels. The best tracery in the Church was contained in the west windows of the aisles. From five windows on the north side, and four on the south, the nave and aisles received further light; these windows, of three lights each, with the exception of the one over the north porch, were lofty and uniform, transomed, with plain but rather uncommon head tracery. The clerestory windows were modern, having been inserted in the year 1851; they were square-headed, and of three lights each.

The Sacristy, or Vestry, a small, low-roofed room, abuts upon the north wall of the mid-chancel, with which it is connected by a small doorway; there is also a modern entry into the Vestry from the north chancel.

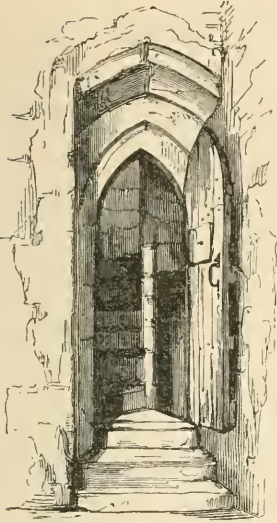
The Font, which was of an octagonal form, is supposed to have been coeval with the Church; it had quatrefoil panels on its sides, filled alternately with grotesque heads and roses.



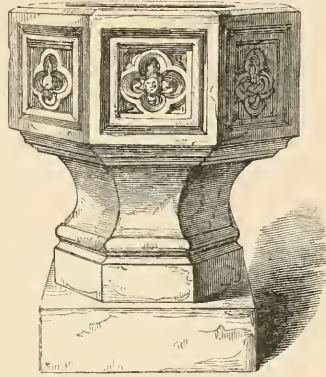
INTERIOR VIEW OF CROYDON CHURCH.

(DRAWN BEFORE THE RESTORATION.)

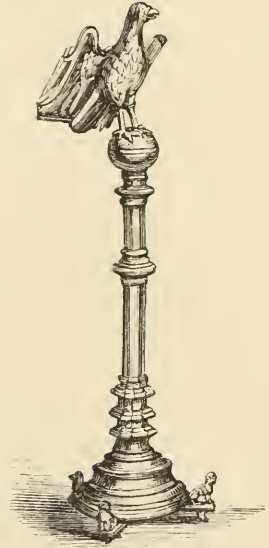
Before the altar stood a brass Eagle, with extended wings; this was the ancient Lectern.



BELFRY DOOR.



FONT.



LECTERN.

The Organ, a remarkably fine one, erected in 1794, was the work of Avery, who always considered it his *chef-d'œuvre*. Subsequently, this organ underwent various alterations by Hill.

"In the Rebellion," says Aubrey, "one Bleese was hired for half a crown per day to break the painted glass windows, which were formerly fine."

On the 25th December, 1639, a violent storm of wind blew down one of the pinnacles of the steeple, which falling on the roof, did great damage. Between two and three o'clock of the afternoon of the 11th March, 1734-5, a fire was discovered in the roof of the middle chancel. It was caused by some embers having been carelessly left there by the plumbers, and was soon extinguished; the damage not exceeding fifty pounds. In 1774, Croydon Church was considerably damaged by lightning.

The Tower contained a ring of eight Bells,¹ with Chimes, that played

¹ The first application of bells to denote the hours of devotion, and summon people to church, is ascribed by Polidore Virgil, and others, to Paulinus, Bishop of Nola, a city of Campania, about A.D. 400. Hence it is said the names *nolæ* and *campanæ* were given them; the one referring to the city, the other to the country. In Britain, bells were applied to church purposes before the conclusion of the seventh century. The first ring of bells in England was in Croyland Abbey, in Lincolnshire; they were six in number (INGULPHIUS, *History of Croyland Abbey*). The practice of ringing bells in change or regular peals, said

the tune *Hanover* every six hours. On these Bells were the following inscriptions:—

- | | |
|--|--|
| <p>1. My voice I will raise.
And sound to my subscriber's praise
At proper times. Thomas Lister made
me, 1738.</p> <p>2. Thomas Lister fecit, 1738.</p> <p>3. Thomas Lister fecit, 1738.</p> <p>4. T. L., 1738.</p> <p>5. T. L., 1738.</p> | <p>6. Thomas Lister, Londini, fecit, 1738.</p> <p>7. Mr. Nath. Collier Vicker, Robt. Osborn, and Fras. Meagher, Churchwardens. Thomas Lister fecit, 1738.</p> <p>8. Re-cast, 1836. W. Mears, founder. H. Lindsay, Vicar. G. Richardson, W. S. Owens, and H. Overton, Churchwardens. Weight, 22 cwt. 3 qrs. 7 lb.</p> |
|--|--|

These Bells, in 1816, were re-hung, and had new frames, at an expense of nearly £450. At the south-east corner, on the top of the Tower, hung the *Saints' Bell*,¹ bearing this inscription:—

Francis Tirrell gave this Bell, 1610. Recast in 1757.

About the year 1817, whilst some alterations were being made in the interior arrangements of the Church, a doorway, leading to a circular staircase in the south-east column of the nave, was discovered in the south chancel, or chantry of St. Nicholas. This doorway probably led to a rood-loft.

When the Church was cleaned in 1844, distemper painting was discovered on the south wall. A Saint with a club over his shoulder, and holding a small figure in his hand, was depicted in colossal proportions. Near this giant two little cherubim sounded trumpets over a Monk crossing a brook, whilst on the other side was a semicircularly-arched and porteullised embattled gateway, over which, at a quadrangular window in a lofty tower, were the representations of a King and Queen. This ancient work excited considerable interest at the time of its discovery. The subjoined cuts represent all that was preserved of these old paintings.²

to be peculiar to England, is reduced to a science, and peals have been composed, which bear the names of the inventors. The various uses of bells were cleverly summed up in the following distich:—

Laudo Deum verum, plebem voco, conjugo clerum,
Defunctos ploro, pestem fugo, festa decoro.

¹ So called, because in the times of Popery, it was rung when the priest came to the words, "Sancte, Sancte, Sancte, Domine, Deus Sabaoth;" Holy, Holy, Holy, Lord God of Sabaoth. It was rung at that particular time, in order that those who were absent from the Church might know that the congregation were then engaged in the most solemn part of the office, and might join in it. Consequently, the *Saints' Bell* was always hung where it could be heard at the greatest distance; sometimes in a lantern at the top of the steeple (as at Croydon), sometimes in an arch between the nave and chancel, that, the rope coming down near the altar, the bell might be more readily rung when the priest was about to utter these sacred words.

² It is perfectly amazing to what an extent this practice of painting in churches was carried at one period in this country. The following extracts from the Diary of William Dowsing, who

Another and still more interesting specimen of mural decoration was found on the south wall of Croydon Church, in September, 1857. From it was made the drawing given on page 8. The armour of the knightly figure appears to be of the description known as *cuir-bouilli*, namely, leather boiled in oil. This, moulded into any form, and becoming hard enough to resist a sword-cut, was frequently used as a substitute for plate-armour.



MONK.



KING AND QUEEN.

Immediately under, and close to the eastern end of the Church, a low red brick quadrangular building, with garden and appurtenances, form the remains of the once famous Palace of Croydon. Opposite the

was appointed Parliamentary Visitor for the County of Suffolk, to smash and break the "superstitious pictures and ornaments of Churches," will give the reader an idea:—

"Sudbury, Suffolk.—Peter's Parish, January the 9th, 1643. We brake down a picture of God the Father, two crucifix's and pictures of Christ, about an hundred in all; and gave orders to take down a cross off the steeple, and divers angels, twenty at least, on the roof of the church."

"Clare, January the 6th.—We brake down one thousand pictures, superstitious; I brake down 200—three of God the Father, and 3 of Christ and the Holy Lamb, and 3 of the Holy Ghost, like a dove with wings; and the 12 Apostles were carved in wood on the top of the roof, which we gave orders to take down; and 20 cherubim, to be taken down; and the sun and moon in the east window, by the King's arms, to be taken down."

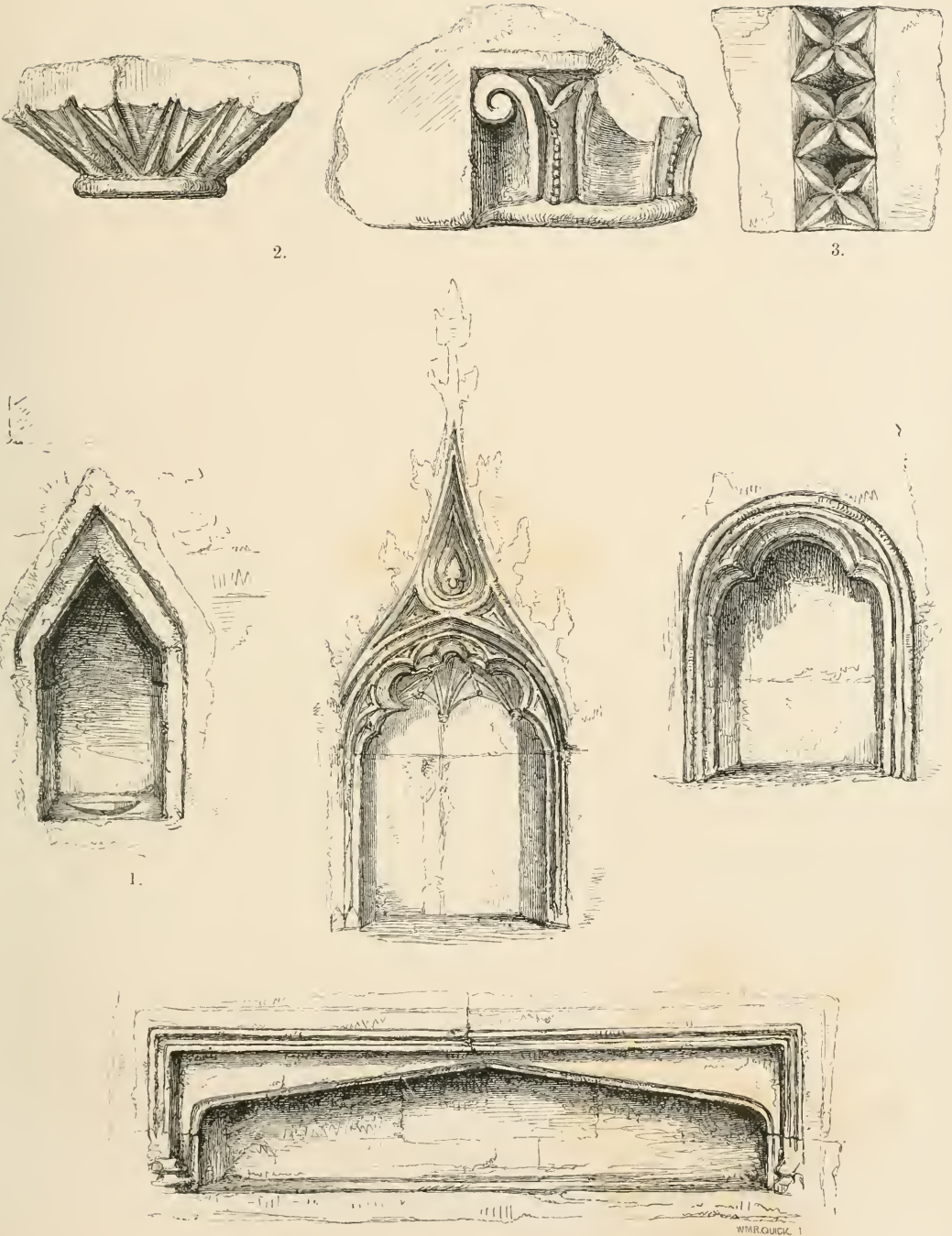
"Bramford, February the 1st.—A cross to be taken off the steeple: we brake down 841 superstitious pictures; and gave orders to take down the steps, and gave a fortnight's time."

western entrance to the Church is a great elm tree, probably the growth of centuries. The clock was fastened to the north face of the tower.



Supposed subject—ST. GEORGE SLAYING THE DRAGON, AND DELIVERING “THE LADY SABRA.” *Presumed date, the 14th century.*

The restoration of the interior of Croydon Church, which had been commenced in the year 1851, under the superintendence of the eminent architect, Mr. G. Gilbert Scott, was advanced a stage further in 1857, and finally completed in 1859. The roofs were renewed and elevated; that of the nave being carried up to a lofty pitch. In the chancel was placed a cradle roof. The roofs of the aisles and side chancels, also of timber, were flat. The organ-gallery, which obstructed the view from the nave of the grand western porch, was removed; and in lieu of the old-fashioned, cumbrous, high-backed pews, the Church was entirely re-seated with light and elegant oaken sedalia. All the incongruities, huddled together during two centuries of bad taste, in short, were



2.

3.

1.

4.

1. Ancient piscina discovered upon the south wall of Croydon Church since the fire. To the right of it two other piscinas are represented; these were found when the Church underwent restoration in 1859; the centre one (Late Decorated) on the wall to the right of entrance into north porch; the piscina with the plain trefoil head was found to the left of entrance into south porch.
2. Norman capitals, found since the fire.
3. Dog-tooth or Early English moulding, found since the fire.
4. Altar-tomb discovered in the wall of north aisle in 1859.

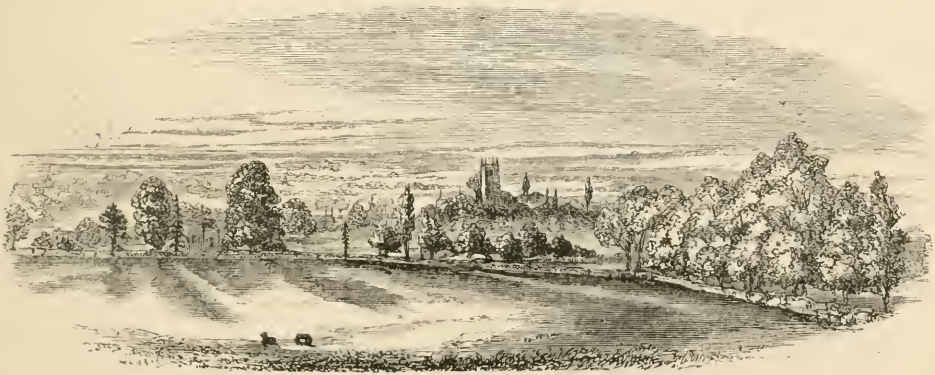
removed, and the interior of the fabric restored at vast cost. Graceful perclose wooden screens now assisted to divide the central from the side chancels; and the fine old rood-screen, filled in with glass, was erected by the western entrance. The clerestory, the chancels, and the west windows contained stained glass of an expensive description.

Such but the other day was the Parish Church of Croydon. Of this ancient and magnificent structure only the southern porch, the carcase of its huge tower, and skeleton outer walls now remain.

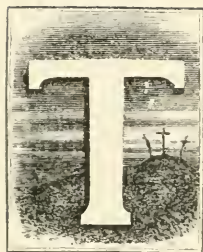
Alas! for the evil that has befallen us.

“Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire.”

It remains to be stated, that as the labourers were occupied in removing the debris, preparatory to commencing the rebuilding of Croydon Church, they discovered, towards the eastern end of the wall of the south aisle, a very ancient piscina, of which a sketch is given in *plate III.*, fig. 1. Adjoining the piscina were indications of the sill and crimson-coloured splays of apparently what had been a much wider window than any now in this wall. Towards the eastern end of the wall of the north aisle traces of a former doorway and window are likewise visible. They picked up also amid the rubbish, along with other relics of a former building, several fragments of very ancient capitals of columns, the peculiar character of which will best be understood by referring to fig. 2, *plate III.* None of a similar kind were visible in the late structure; these, having been imbedded in its interior walls, rolled out when the masonry of its nave and clerestory fell down. In these interesting fragments we probably see portions of that ancient structure which existed here when *Domesday Book* was compiled, eight hundred years ago.



THE ADVOWSON, ETC.



THE Church of St. John, Croydon, is in the peculiar jurisdiction of the Archbishop of Canterbury, and was formerly both a Rectory and a Vicarage. The original endowment of the Vicarage cannot be discovered, but Henry de la Rye was presented to this Vicarage in the year 1289 by Ægidius de Audenardo, the then Rector. An ancient instrument, dated at Maidenston, 2nd of June, in the year 1348, in the time of Archbishop Stratford, whose register is lost, is preserved in that of Archbishop Courtney, and contains an ordination made by Archbishop Stratford of what tithes were then to belong to the Rectors and Vicars of Croydon respectively.

In the archives of the Bodleian Library is an ancient "Valor Beneficiorum," compiled in the twentieth year of King Edward I., which formerly belonged to Sir Henry Spelman. Of this, generally known as Pope Nicholas' Taxation Roll, so much as relates to Surrey is printed in Aubrey's Perambulation of that County, in which, amongst other particulars, may be found,

"Decanatus de Croyndon.
Ecclesia de Croyndon val. Lx. marc.
Vicaria ejusdem val. xv. marc."

In the King's books, the Vicarage, discharged of the payment of first fruits, is rated at £21 18s. 10d.

According to an ancient record in the eleventh year of King Edward II., there was an "*Inquisitio ad quod damnum*," previous to an exchange between Archbishop Reynolds and the Prior and Convent of Bermondsey of the advowson of this Church, then belonging to the Archbishop, with the latter, for £28 12s. 11d. in Wichesflete, containing one hide of land and two mills, with the appurtenances, in South-

wark.¹ It should seem that subsequent to this inquisition, and the return upon it, is the instrument in Archbishop Reynolds's Register, appropriating the Church of Croydon to the Convent of Bermondsey, of which instrument the substance is, that since the Revenues of the Convent are greatly diminished by an inundation, and its income miserably reduced, to prevent the said Convent from being irrecoverably dissolved, the Archbishop appropriates to it this Church. This act is not dated, but by the foregoing and succeeding acts, it seems to have been entered in this Register about October, 1320. The document is cancelled in the Register, and probably this appropriation never took place, for when vacancies occurred, the succeeding Archbishops continued to present to this Rectory till the time of Archbishop Courtney. According to the Register of Archbishop Courtney, in his time, however, an exchange was made of this Advowson for the Manor of Waddon, between that Archbishop and the Prior and Convent of St. Saviour's, Bermondsey. After the King's Licence and the Pope's Bull had been obtained, the matter was referred to Robert Bragbrooke, Bishop of London, the sole judge delegated by the Pope for that purpose; and he, having heard the pleas on all sides, in a solemn manner, in the Church of Croydon, by his sentence, dated January 16, 1390, brought the exchange to a satisfactory conclusion. It was also agreed by indenture (dated on the Monday in the first week of Lent, the fourteenth of King Richard II.), made between Archbishop Courtney and the Prior and Convent of Bermondsey, that the collation and patronage of the Vicarage of Croydon should remain in the Archbishop and his successors, and that in the event of a vacancy, the Archbishop or his successors should name two proper persons to the Prior and Convent, one of whom they should choose and present to the said Vicarage, to be admitted and instituted Vicar of this Church. Thus matters continued till the dissolution of the Convent of St. Saviour's² in 1538, when

¹ Inquisitio ad quod damnum, II. Ed. 2 m. 36.

² The number of monasteries suppressed, first and last, in England and Wales, according to Camden, were 643, together with 90 colleges, 2,374 chauntries and free chapels, and 110 hospitals. That King Henry was not over scrupulous in the means he employed to accomplish his ends the following extract will show:—"The first suppression of the lesser monasteries was done by Act of Parliament. But the King was pleased this should appear to be entirely voluntary, as if the Abbots, Priors, and Monks had been induced of themselves to surrender their houses—a thing, however, so notoriously false, that not a soul could be ignorant how forced these surrenders were. It must be confessed, that herein Henry strangely abused the absolute power he had acquired over his subjects, of whom not a man dared publicly to find fault with his conduct, and still less openly to oppose his will. However, he used artifice to make this suppression of the monasteries to be received with less concern. Whilst the Commissioners were receiving the surrenders, he called a Parliament for the 28th of April. At the same time, he caused a report to be spread that the kingdom was going to be invaded. He confirmed the report by going in person to visit the coasts, by commanding forts and redoubts to be built in several places, and by giving pressing orders to fit out a fleet,

the great tithes, rectory manor, and middle chancel, as part of the possessions of that Convent, fell to the Crown, and the advowson of the Vicarage reverted to the See of Canterbury.

In 1550, King Edward VI. granted the Rectory to Thomas Walsingham, Esq., of Chislehurst, and Robert Moyse, Esq., of Banstead. In 1727 this estate belonged to James Walsingham, Esq., who by will, dated August 16th in that year, devised the same to his sister, Lady Elizabeth Osborne, for life, but made no ulterior bequest of it. He died in 1728, without issue, leaving three co-heirs, viz, Lady E. Osborne, Anthony Viscount Montague, and Mrs. Villiers. Lady Elizabeth left her third to Henry Boyle, Esq., who took the name of Walsingham. He conveyed it in 1770 to Anthony Joseph, Viscount Montague, descended from Barbara, a second sister of James Walsingham, who inheriting his father's third and purchasing that of Mrs. Villiers, died seised of the whole in 1787. The trustees under his will sold part of the tithes to Lord Gwydir and other land-owners, and conveyed the remainder to George Samuel, Viscount Montague, who was drowned in Switzerland in 1793. He had conveyed the remaining tithes and the rectory manor to Robert Harris, Esq., who died in 1807,

and keep the troops in readiness to march upon the first notice. The intent of these proceedings was to let the people see that the Parliament would be obliged to lay heavy taxes to resist the pretended invasion; but that the King acquiring a large revenue by the suppression of the monasteries, would have no occasion for a subsidy. The yearly value of the religious houses amounted to one hundred and sixty-one thousand [one hundred] pounds sterling, according to the rate they had last been farmed at. But it must be observed, the Abbots and Priors foreseeing the impending storm, had set the yearly rents very low, and raised the fines very high, that they might have wherewith to subsist when they should be out of their houses. The King pretended not to mind it, being, on the contrary, very glad the people were not acquainted with the whole profit which accrued to him from these suppressions. Besides the rents of the lands belonging to the monasteries, the King had, moreover, a very considerable sum arising from the Church ornaments [plate], goods, lead, bells, materials, which he thought not proper to have valued; but it may be judged of by this single article, namely, that in the Abbey of St. Edmondsbury alone, there was found 5,000 marks of gold and silver in bullion."—RAPIN'S *History of England*, fol. Lond. 1732, p. 821.

As to what became of the immense treasures that accrued to the King from the suppression of the monasteries, part of it went in pensions to the Abbots, Priors, Monks, and Nuns. It was the wish of many of the reformers that the wealth of the suppressed monasteries might have been applied to some useful endowments, and the King seemed at first to have formed such a design. But the greediness of the courtiers and favourites allowed but a very small part to be expended on things useful and necessary, and he contented himself with the creation of 6 bishoprics, the foundation of 15 chapters, which, together, cost him about £8,000, several hospitals, and 2 colleges. Some of it was employed in the construction and improvement of harbours. It was the wish of Sir Nicholas Bacon that some provision should have been made for the education of youth for the purpose of diplomacy, and that they should thus have been prepared for serving their country among foreign nations.—(SHORT'S *History of the Church of England*.) But this project miscarried with many others, because the King, having sold the lands of the suppressed Abbeys, was very loth to put to such uses the ready money raised by the sale, and chose rather to lavish it upon his pleasures or his courtiers; and Henry, with all the wealth that passed through his hands, was so improvident that, before the end of his reign, he had recourse to that dishonest and most impolitic measure—debasement of his coin.—CAMDEN'S *Elizabeth*, p. 49.

and the trustees under the will of the latter sold the same to the late Alexander Caldeleugh, Esq.

On the 16th February, 1417, we find Archbishop Chicheley issuing a Commission, requiring John, Bishop of Sorron, to reconcile this Church and churchyard, which had then been lately polluted by blood.¹ The cause and manner of this bloodshed remain a secret, and the country being at that time internally at peace, we are led to suppose that it arose from some popular affray.

Formerly there were two chauntries in this Church, one dedicated to St. Mary, and the other to St. Nicholas. The first, dedicated to the Virgin Mary, was founded before 1402, by Sir Reginald de Cobham, Lord Cobham, of Sterborough Castle, Surrey. The incumbent was to pray for the repose of the souls of the said Sir Reginald, his wife Joan, his children, and of all faithful Christian people. The presentation of the chantry priest the founder vested in twelve of the principal inhabitants of the town of Croydon. The total income of this chantry, derivable from various tenements and lands in Croydon or elsewhere, was £16 1s. 2d.

The other chantry, dedicated to St. Nicholas, was founded for the repose of the souls of John Stafford, Bishop of Bath and Wells, and of William Oliver, Vicar of Croydon, before the year 1443, as in that year Bishop Stafford was translated to the See of Canterbury. The patronage of this chantry seems to have been in the Weldon family, from their name being connected with several presentations. The total income of the chantry was £14 14s. 6d., obtainable in a similar manner to that of St. Mary's.

A house was appropriated to the Vicar in the reign of Edward III. This formerly adjoined the old churchyard.

The following Bishops were consecrated in Croydon Church:—

1534, April 19, by Archbishop Cranmer,² Thomas Goodrich, D.D., Bishop of Ely, and John Capon, alias Salcot, LL.D., late Abbot of Hyde, Bishop of Bangor. 1541, September 25, by the same Archbishop, John Wakeman, last Abbot of Tewkesbury and first Bishop of Gloucester. 1551, August 30, by the same Archbishop, John Scory, D.D., Bishop of Rochester, and Miles Coverdale, D.D., Bishop of Exeter.³ 1591, August 29, by Archbishop Whitgift, Gervase

¹ Reg. Chicheley, fol. 331, a.

² Whatever opinions may be entertained respecting the disingenuousness and vacillation of his previous conduct, there can be no doubt that Cranmer displayed great heroism at the stake. This learned, venerable, and aged man was committed to the flames on the 21st of March, 1556.

³ Tyndal's friend and coadjutor in the work of translating the Holy Scriptures into the

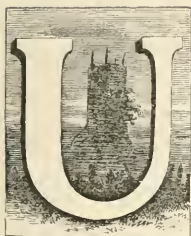
Babington, D.D., Bishop of Llandaff. 1612, September 20, by Archbishop Abbot, assisted by John (King), Bishop of London, Richard (Neile), Bishop of Lichfield and Coventry, and John (Buckeridge), Bishop of Rochester, Miles Smith, D.D., Bishop of Gloucester.

English language. Of this work, which was the first Bible *printed* in the English language, Dr. Geddes has remarked, that, although far from perfect, "yet few first translations will be found preferable to it. It is astonishing how little obsolete the language of it is even at this day; and in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it." Coverdale was made Bishop of Exeter by Edward VI. Upon the change of religion in Queen Mary's reign, he was ejected from his See of Exeter and thrown into prison; out of which he was released at the earnest request of the King of Denmark, and as a great favour permitted to go into banishment. Soon after Elizabeth's accession, he returned from exile, but refused to be restored to his bishopric on account of his attachment to the principles of the Puritans. When old and poor, Grindall, Bishop of London, gave him the living of St. Magnus, at the bridge foot. Here he preached for about two years, but not coming up to the terms of conformity then required, he was obliged to relinquish his parish a little before his death. He was much admired by the Puritans, who flocked to him in great numbers while he officiated at St. Magnus, which he did without the habits. He died 1567, being 81 years of age. "The Act of Uniformity (says Neal), brought down his reverend hairs with sorrow to the grave."



Rectors and Vicars of Croydon.

RECTORS.



UNFORTUNATELY the names of many of them have been lost. Of those that have been discovered the first which occurs is that of—

ÆGIDIUS DE AUDENARDO, who was Rector in 1282¹ and 1295.² He was likewise Rector of Cherryng, which he resigned into the hands of Archbishop Peckham, May 4, 1284,³ and was a Canon of the Church of St. Mary, Dover, and Prebend of Pesmere.⁴

JOHN MAUNSEL is the next, whose name occurs as Rector in 1309⁵ and in 1310.⁶

RICHARD AUNGERVILLE, al'de Bury, cl', presentat. per regem ad eccl' de Croydon, archiepatu vac', 30th November, 1 Ed. III.⁷ This learned divine afterwards became Bishop of Durham, and author of the "Philobiblon." He was born at Bury St. Edmunds, in Suffolk, in the year 1287, and was educated at Oxford. In 1333 he was elevated by Edward III., whose tutor he had been, to the episcopal dignity, and in the succeeding year was appointed Lord High Chancellor and Treasurer of England. He died at Auckland, in 1345.

JOHN DE TOUNFORD was Rector in 1348.⁸

WILLIAM DE LEGHTON, collated by Archbishop Islip, 12th January, 1351.⁹

WILLIAM DE WITTLESEYE, collated to this Rectory by his uncle, Archbishop Islip, 12th April, 1352.¹⁰ He afterwards became a Doctor of Canon Law at Oxford, and was preferred, by his uncle, to the office of Vicar-General, then to the Deanery of Arches, the Archdeaconry of Huntingdon, the Bishoprics of Rochester and Worcester, and at last

¹ *Reg. Peckham*, fol. 146, a.

² *Ibid.*, fol. 97, b.

⁴ *Ibid.*, fol. 36, b.

⁵ *Ibid.*, fol. 52, a.

⁷ PAT. 1 Ed. III.

⁸ *Reg. Courtney*, fol. 176, b.

¹⁰ *Ibid.*, fol. 263, b.

³ *Ibid.*, fol. 207, a.

⁶ *Reg. Winchelsey*, fol. 19, b.

⁹ *Reg. Islip*, fol. 259, a.

became Archbishop of Canterbury. He exchanged this Rectory for that of Clive, in the Deanery of Shoreham, with—

ADAM DE HONTON, LL.D., who was admitted to it 3rd May, 1359.¹ He was afterwards Bishop of St. David's, and built St. Mary's College, near his Cathedral, which he endowed with £100 *per annum*.

ADAM DE ROBELYN was Rector in 1363,² but soon after exchanged this Rectory for the Prebend of Ruyll, in the Collegiate Church of Abergwilly, with—

WILLIAM BOURBRIGG, who was admitted 8th June, 1363.³

JOHN QUERNBY was Rector in 1364.⁴ He exchanged this Rectory for the Prebend of Woodburgh, in the Collegiate Church of Southwell, in the County of York, with—

JOHN GODEWYKE, admitted 28th March, 1365.⁵

JOHN GODEWYKE, LL.D., presented, on the 6th November, 1370, to this Rectory by Edward III., who became patron by reason of the temporalities of the vacant Archbishopric being in his hands.⁶ He was the last Rector of this Church.

V I C A R S.

The names of those that have been discovered are as follows:—

HENRY DE LA RYE, presented to this Vicarage by Ægidius de Audenardo, Rector of the same, 4th August, 1289.⁷

THOMAS DE SEVENOKE is mentioned as Vicar in 1309.⁸

THOMAS DE MAYDENESTANE was presented by John Maunsel, Rector, May, 1309.⁹

JOHN DE HORSTED was Vicar in the year 1348.¹⁰

JOHN DE STANESFELDE was appointed Dean of Croydon,¹¹ by a commission from Archbishop Islip, dated at Lambeth, 11th February, 1349.¹² He exchanged this Vicarage for the Rectory of West Wickham with—

RICHARD ATTE LICHT, presented by William de Wittleseye, Rector, 7th June, 1356.¹³

JOHN DE HAMELDON, presented by Adam de Honton, LL.D., Rector, 3rd December, 1361.¹⁴

¹ *Reg. Islip*, fol. 282, *b*.

² *Ibid.* fol. 301, *a*.

³ *Ibid.*

⁴ *Ibid.* fol. 306, *b*.

⁵ *Ibid.*

⁶ WITTLESEYE, fol. 82, *b*.

⁷ *Reg. Peckham*, fol. 40, *a*.

⁸ *Reg. Winchelsey*, fol. 82, *b*.

⁹ *Reg. Courtney*, fol. 176, *b*.

¹⁰ The Deanery of Croydon was composed of the Churches of Croydon, East Horsley, Merstham, Wimbledon, Barnes, Burstow, Charlwood, Newington, and Cheyham. Croydon is now in the Deanery of Ewell.

¹¹ *Reg. Islip*, fol. 10, *a*.

¹² *Ibid.* fol. 271, *b*.

¹³ *Ibid.* fol. 243, *b*.

ROBERT OKELE, presented by John Godewyke, Rector, May, 1373.¹

WILLIAM DAPER was Vicar in the year 1402.² He exchanged this Vicarage for the Rectory of Throckyng, in the Diocese of Lincoln, with—

RICHARD BONDON, presented 7th August, 1402, by the Convent and Prior of St. Saviour's, Bermondsey.³ He exchanged this Vicarage for the Wardenship of St. Mary Magdalene, with the Parish of Kingston, with—

JOHN SCARBURGH, who was presented by the same patrons, 18th December, 1405.⁴

JOHN ALDENHAM, *alias* CAUSTON, presented by the same patrons, 20th January, 1408.⁵ The Vicarage became vacant before November 23rd, 1420, but in what manner we are not told, a blank being left in Archbishop Chicheley's Register, on the side of which is written "Institutio Vicarii de Croydon," where the name of his successor should have been inserted.⁶

WILLIAM OLIVER became Vicar about that time.⁷ This Vicar is supposed to have given some lands to the Chantry of St. Nicholas, that the priest there might pray for the repose of his soul.

JOHN LANGTON, upon whose death—⁸

HENRY CARPENTER, LL.B., was presented by the Convent and Prior of St. Saviour's, Bermondsey, 30th October, 1487.⁹

WILLIAM SHALDOO, presented by the same patrons, 3rd December, 1487.¹⁰

ROLAND PHILLIPS, D.D., collated June 4th, 1497,¹¹ by Archbishop Morton, with the unanimous consent of the Prior and Convent of St. Saviour's, Bermondsey. Of this celebrated man we subjoin the following notices:—

Preaching, at St. Paul's against printing, then lately introduced into England, this Vicar uttered the following singular passage:—"We (*the Catholics*) must root out printing, or printing will root out us."¹²

"And even as there was much ado amongst them of the Common House, about their agreement to the subsidie, so was there as harde holde for a while amongst them of the clergie in the Convocation House; namelye, Richard, Byshoppe of Winchester, and John, Byshoppe of Rochester, held sore agaynst it; but, most of al, Sir

¹ *Reg. Wittleseye.*

² *Reg. Arundel*, Part I., fol. 284, a.

³ *Ibid.*

⁴ *Ibid.*, fol. 305, b.

⁵ *Ibid.*, Part II., fol. 52, a.

⁶ *Reg. Chicheley*, Part I., fol. 121, b.

⁷ *Ibid.*

⁸ *Reg. Bourchier*, fol. 97, b.

⁹ *Reg. Bourchier*, fol. 97, b.

¹⁰ *Reg. Morton, Denc, Bourchier, Courtney*, fol. 133, a.

¹¹ *Reg. Morton*, fol. 163, a.

¹² FOX.

Rowlande Phillips, vicar of Croydon, and one of the canons of Paules, being reputed a *notable preacher* in those dayes, spake most against that payment. But the cardinall taking him aside, so handled the matter with him, that he came no more into the house, willingly absenting himselfe, to his great infamie and losse of that estimation which men had of his innocencie. Thus, the Bellweather giving over his holde, the other yielded, and so was granted the halfe of all their spirituall revenues for one year, to be paid in five yeares following, that the burden might y^e more easily be borne.”¹

“Yet because he (Sir T. More) would not blame anie man’s conscience therein, he was commanded to walke into the garden a while; and presently all the elergie men, some bishops, manie doctours, and priests were called in, who all took it except Bishop Fisher, and one Doctour Wilson, without anie scruple, stoppe, or stay; and the Vicar of Croydon, saith Sir Thomas, called for a cuppe of biere of the butterie barre, *quia erat notus pontifici*, and he drunke, *valde familiariter*.”²

“He (Ruthall, Bishop of Durham) paid his last debt to nature at Durham Palace, near London, on Wednesday, the fourth of Feb^r, in fifteen hundred twenty and two, and was buried in the Chapel of S. John Baptist, joyning to the Abbey Church of S. Peter, in Westminster, at which time Dr. Rowl. Phillips, Vicar of Croydon, a *great and a renowned Clerk*, preached an excellent sermon.”³

In 1531, John Hewes, a draper of London, was made to abjure, for saying that he heard the Vicar of Croydon [Phillips] preach openly, “That there is as much baudry kept by going in pilgrimage to Wilsedon or Mouswel, as in the stews beside,” &c.⁴ Phillips attended the funeral of Abbot Islip, at Westminster, in 1532, and preached his funeral sermon.⁵

PETER BURGESS, M.A., collated on the resignation of Roland Phillips, by Archbishop Cranmer, 9th May, 1538,⁶ *pleno jure*; the same day the Archbishop issued a decree to John Cocks, LL.D., his Vicar-General, to assign a pension of £12 *per annum* from the profits of the vicarage to the said Roland Phillips, for life, on account of his great age.

JOHN GYBBE, B.D., succeeded him, being collated by the same Archbishop, 12th April, 1542.⁷ He enjoyed it but about 8 years,⁸ being

¹ HOLINSHED’S *Chron.*, p. 1524.

³ WOOD’S *Ath. Ox.*, vol. ii., p. 723.

² MORE’S *Life of Sir T. More*, p. 222.

⁴ FOX, vol. ii., p. 592.

⁵ WIDMORE’S *Hist. of West. Abbey*, Appendix 10.

⁶ *Reg. Cranmer*, fol. 364, b.

⁷ *Reg. Cranmer*, fol. 364, a.

⁸ We presume this refers to Gybbe. “The Vicar of Croydon, under the Archbishop’s nose, had been guilty of certain misdemeanors: which, I suppose, were speaking or

deprived for refusing to pay his tithes to the King,¹ and was succeeded by

DAVID KEMP, collated by the same Archbishop, 31st May, 1550.² He resigned, and was succeeded by

WILLIAM COOKE, collated by the same Archbishop, 13th September, 1553.³ Upon his decease

RICHARD FYNCHIE was collated by Archbishop Parker, 23rd April, 1560.⁴ On his death

SAMUEL FYNCHIE was collated by Archbishop Grindall, 26th May, 1581.⁵

SAMUEL FYNCHIE, at the presentation of the King, by lapse, 28th February, 1603. Upon his demise,⁶

HENRY RIGGE, M.A., was collated by Archbishop Abbot, 26th September, 1616.⁷

SAMUEL BERNARD, B.D., collated on the resignation of Henry Rigge, 10th August, 1624.⁸ He was displaced by the committee for plundered ministers in February, 1643, "for errors in doctrine, superstition in practice, and malignancy."⁹ His successor was

THOMAS BUCKNER, D.D.,¹⁰ who was succeeded by

SAMUEL OTES, M.A., who lies buried in the north chancel. He died in 1645.

FRANCIS PECK. In 1646, it was ordered by the committee that £50 *per annum* should be paid to Francis Peck out of the impropriate rectory of East Meon, in Hampshire, as an augmentation of the

preaching to the disparagement of the King's supremacy, and in favour of the Pope. Now, before he went into the country, and having as yet divers bishops and learned men with him at Lambeth, he thought it advisable to call this man before them at this time. But before he would do it, he thought it best to consult with Crumwell, and take his advice whether he should now do it, and before these bishops or not; so ticklish a thing then was it for the bishops to do anything of themselves without the privity and order of this great Vicegerent. Cranmer was aware of it, and therefore required direction from him in everything."—STRYPE'S *Life of Cranmer*, vol. i., p. 79.

¹ The Parliament being again assembled (3rd November) conferred on the King the title of the only supreme head on earth of the Church of England; as they had already invested him with all the real power belonging to it. In this memorable Act the Parliament granted him power, or rather acknowledged his inherent power "to visit and repress, redress, reform, order, correct, restrain, or amend all errors, heresies, abuses, offences, contempts, and enormities, which fell under any spiritual authority or jurisdiction."—(26 Henry VIII. c. 1.) They also declared it treason to attempt, imagine, or speak evil against the King, Queen, or his heirs, or to endeavour depriving them of their dignities or titles. They gave him a right to all the annates and tithes of benefices, which had formerly been paid to the Court of Rome. They granted him a subsidy and a fifteenth.—HUME, chap. xxx.

² *Reg. Cranmer*, fol. 411, a.

³ *Reg. Cranmer*, fol. 424, a.

⁴ *Reg. Parker*, Part I, fol. 342, b.

⁵ *Reg. Grindall*, fol. 551, b.

⁶ *Reg. Whitegift*, Part III., fol. 278, b.

⁷ *Reg. Abbot*, Part I., fol. 420, a.

⁸ *Id.*, Part II., fol. 337.

⁹ WALKER'S *List of Ejected Clergy*, p. 210.

¹⁰ "Samuel Barnard being displaced in 1643, Thomas Buckner, D.D., was appointed, but died in 1644." RAWLINSO'S MS. *Notes on Aubrey*.

Vicarage of Croydon. This money having never been received, the same sum was voted 20th September, 1684, to his successor,

EDWARD CORBETT, M.A., out of the sequestered Rectory of Camberwell.¹

JONATHAN WESTWOOD, appointed by Sir William Brereton, Bart., who was become possessed of the Archiepiscopal Palace at Croydon, and was ordered £50 a year for the use of such minister as he should provide to serve the Cure of the Church of Croydon. Westwood was in the receipt of this stipend from the 31st May, 1654, to the 9th June, 1657.² The next vicar met with is—

WILLIAM CLEWER, D.D., collated by Archbishop Juxon, in 1660,³ who deserves to be recorded only as a disgrace to his profession. This man was a great persecutor of the Royalists, during the Commonwealth, and had himself enjoyed one of the sequestered livings; but upon the first news of the Restoration, he repaired immediately to London, and had the art to get himself recommended to the Earl of Clarendon, as a zealous son of the Church, and a person deserving of preferment; in consequence of which he got the Living of Croydon. When settled there, he became the scourge of the inhabitants, practising every species of extortion and injustice. His singular love of litigation, and his criminal and disgraceful conduct, eventually caused his ejection from this Benefice, in 1684.⁴ It was, probably, after his deprivation, that he was *tried at the Old Bailey, and burnt in the hand for stealing a silver cup*. In Smith's "Lives of Highwaymen," where this fact is mentioned, the following anecdote is also to be found:—"O'Bryan, meeting with Dr. Cleiver, the parson of Croydon—, coming along the road from Aeton, he demanded his money; but the Reverend Doctor having not a farthing about him, O'Bryan was for taking his gown. At this our divine was much dissatisfied, but, perceiving the

¹ Proceedings of the Committee, Bodleian Library.

² The following extract is taken from a book, deposited in the Lambeth Library. The book is marked "Au. G. No. 7, 8," fol. 689:—

Croyden, May 31, 1654.

"In pursuance of two several orders of the committee for reformation of the universities, of the 15 Jan., 1650, and 28 Jan., 1651, it is ordered, that Mr. Lawr. Steele, treasurer, doe, from time to time, pay unto Sir William Brereton, for the use of Mr. Jonathan Westwood, minister of Croyden, in the county of Surrey, approved according to the ordinance for approbation of publique preachers, the yerely sum of 50*l.*, for and during such time as the said Mr. Westwood shall continue to discharge the duty of the minister of the said place, till further orders of the said trustees, together with all arrears of the said 50*l.* per ann., due by order of the 26th Sept., 1652.

"JOHN THOROWGOOD, WILLIAM STELE, JOHN BROWNE,
"RICHARD YONG, JOHN POWICK."

³ *Parish Reg.* This vicar's name is generally spelt *Cleiver*, but it is an error; his signature appears frequently in the Parish Register, and invariably *Clewer*.

⁴ *Vide* Case of the Inhabitants of Croydon, printed in 1673: appendix to STEINMAN'S Hist. of Croydon.

enemy would plunder him, quoth he, 'Pray, sir, let me have a chance for my gown;' so pulling a pack of cards out of his pocket, he farther said, 'We'll have, if you please, one game of all-fours for it, and if you win it, take it and wear it.' This challenge was readily accepted by the foot-pad, but, being more cunning than his antagonist at slipping and palming the cards, he won the game, and the doctor went contentedly home without his canonicals."¹

HENRY HUGHES, M.A., collated by Archbishop Sancroft, 26th June, 1684.²

JOHN CÆSAR, M.A., collated by the same Archbishop, 18th January, 1688.³ On his death he was succeeded by

ANDREW TREBECK, B.D., collated by Archbishop Wake, 28th April, 1720. He resigning,

NATHANIEL COLLIER, M.A., was collated by the same Archbishop, 29th Nov., 1727, upon whose death,

JOHN VADE, M.A., was collated by Archbishop Herring, in January, 1755.

EAST APTHORP, D.D., collated by Archbishop Secker, June, 1765.⁴ He was author of "Letters on the Prevalence of Christianity." Upon his resignation,

JOHN IRELAND, D.D., was collated by Archbishop Moore, 15th July, 1793, author of "Five Discourses, containing certain Arguments for and against the reception of Christianity by the ancient Jews and Greeks, 1796." On his resignation,

JOHN CUTTS LOCKWOOD, M.A., was collated by Archbishop Sutton, 30th March, 1816. He was also rector of Coulsdon, Surrey. At his death,

HENRY LINDSAY, M.A., perpetual Curate of Wimbledon, Surrey, was collated by Archbishop Howley, 4th November, 1830. He was author of "Practical Lectures on the Historical Books of the Old Testament."

JOHN GEORGE HODGSON, M.A., the present Vicar, was collated by Archbishop Howley, January, 1846.

¹ Vol. I, p. 257.

² *Reg. Sancroft*, fol. 404, b.

³ *Ibid*, 425, b.

⁴ Dr. Apthorp died 17th April, 1816, at Cambridge, where he had formerly been Fellow of Jesus College.

Parish Register.



ANY parish registers, and amongst the number that of Croydon, commence in 1538, when Cromwell, Vicar-General, issued an order for parish registers to be kept throughout the kingdom.¹

Divers entries, either curious in themselves, or relating to remarkable persons, are here copied.

From these documents we learn, that the number of persons who fell victims to the Plague at Croydon,

From July 20, 1603, to April 16, 1604, was . . .	158
In the year 1625	76
Ditto 1626	24
Ditto 1631	74
From July 27, 1665, to March 22, 1666	141

¹ The first known public authority under which registers, recording births or baptisms, marriages, deaths, or burials, were systematically kept in England, was an injunction issued in September, 1538 (30 Henry VIII.) by Thomas Lord Cromwell, Lord Privy Seal and Vicegerent to the King, which enjoined, that in every parish a register-book should be kept in a coffer with 2 locks, by the parson, vicar or curate, and churchwardens; and that every Sunday, in the presence of one of the churchwardens, the parson, etc., should enter in a register-book a written record of the dates and names of the weddings, christenings, and burials, of the preceding week; by neglect of which duty he incurred a fine of 3 shillings and fourpence to be employed in the repair of the church. In 1547, an injunction was issued by Edward VI., similar to that of 1538, excepting only that the penalty was directed "to be employed to the poore box" of the parish.

Inquiry was directed at the instance of Cardinal Pole, under Philip and Mary, in the years 1555 and 1557, whether the clergy had complied with these directions; and in the 1st year of Queen Elizabeth, 1559, a further injunction was issued, which differed from that of Edward VI., in 1547, only in directing that the penalty should be divided between the poor-box and the repair of the church. These injunctions were not strictly observed.—ENC. BRIT.

"No person will be surprised," says Mr. Rickman, "that one-half of the registers anterior to A.D. 1600 should have disappeared. If any other nation possesses similar registers of that date (a valuable proof of uninterrupted civilization), a comparison might be instituted, and the preservation of such records through 300 years would not prove to have been of frequent occurrence; but in point of fact, examination shows that 812 English Parish Registers commence in the year 1538, about forty of which contain entries (copied probably from family bibles and tombstones), anterior to the date of Cromwell's injunction;

In a note it is stated that from the 11th to the 18th of August, 1603,—3,054 persons died of the Plague in London and the liberties thereof, and that many died in the highways, near about the city, and that, “from the 25th of August to the first of September, 3,385 persons died.”

The following instances of longevity are recorded:—

“Margaret Ford, aged 105 years, was buried Feb. 2, 1714—5.”
 “John Baydon, aged 101 years, buried Dec. 12, 1717.” “Margaret Burnett, aged 99 years, was buried Dec. 26, 1718.” “Elizabeth Giles, widow, aged 100, was buried Aug. 17, 1729.” “Elizabeth Wilson, from the Black Horse, aged 101, was buried March 17, 1771.”

“On June 10, 1552, Alexander Berekley, sepult.”

Alexander Barkley, who appears to have been by birth a Scot, studied at Oriel College, Oxford, and was afterwards successively a Benedictine Monk at Ely, and a Franciscan at Canterbury. He is best known by his celebrated poem, called “The Gret Shyppe of Fooles of this Worlde,” taken from a work of the same name, written in German by Sebastian Brandt, and is a satire upon the follies of the age. Warton, in his History of English Poetry, says that the stanzas are verbose and prosaic, but that it is a work deserving of attention, as it exhibits, like other satires, a picture of familiar manners and popular customs. He adds that the author’s language is more cultivated, and that he contributed his share to the improvement of the English phraseology. Barkley frequently mentions “Croidon” in his Eclogues, from one of which, quoted by Warton, it would appear that this place was his residence in the early part of his life—

“While I a youth in Croidon town did dwell.”

The following miscellaneous items are arranged according to their respective dates:—

1560. “Syr Wyllm Coke, clerke, vicar of Croydon, was buryed the xxvij day of Marche.” 1563. “January. Mr. Wyllm Heron, justice, was buryed the x day of January.” 1568. “Syr Nicholas Heron, Knight, deceased the fyrst day of September, and was buryed the v day of the same month.” 1578. “Lady Mary Heron [widow of Sir Nicholas] was buryed the xx day of Aprill, and her funerall was made

1822 Parish Registers commence from A.D. 1558 to 1603, when the canons, authorised by King James, directed a copy of all parish registers to be made and preserved; and nearly one-half of them (5082) have been preserved accordingly, and are now extant. Parish registers, to the number of 969, commence between that time to the year 1650;—2757 from A.D. 1650 to 1700;—1476 Parish Registers from A.D. 1700 to the year 1750;—the rest since that time.”

the xxiiij day of Aprill." 1578. "Richard Gornarde, the son of Bryan Gornarde, was chrystened the viiiij day of Marche." This was Sir Richard Gurney, the celebrated Lord Mayor of London, who was born in the town of Croydon.¹ For his devotion to loyalty he was deprived of his mayoralty, rendered incapable of holding any public office in the kingdom, fined £5,000, and imprisoned, during the pleasure of both houses of Parliament in the Tower, where he remained till within a month of his death, a term of seven years. On Tuesday, Nov. 25, in the year 1641, being then Lord Mayor, he entertained the King and the royal family, on his Majesty's return from Scotland, at a cost of about £4,000, when the King was pleased to confer upon him the honour of knighthood; and on the 14th of the next month the higher distinction of a baronetage. In this year he caused the Royal Proclamation against the Militia to be publicly read within the city, and was for so doing deprived of his mayoralty and his liberty, as above stated. He died Oct. 6th, 1647, and was buried at St. Olave's, Jewry. He was one of the trustees nominated by Henry Smith, Esq., for the management of his large property left to Croydon and other towus in the County of Surrey.

1578.—"This Candlemas was the great snowe."

1581.—"Richard Ffinche, clerke, vyear of the paroyche church of Croydon, was buried the ixth day of Aprill, anno dni. 1581^{mo}, regni Eliz. 23^{to}."

—"Edmunde Grindall, L. Archbishop of Canterburie, deceased the vj day of Julye, and was buried the fyrste day of Auguste, anno dni. 1583, and anno regni Elizabethae 25."

1584.—"Bonaventure Ryder, travelynge between Wonswthe and Croydon, was found dead in Waddon mill, upon the xxv day of Julye, and was buried the iiij day of August abovesayd."

1585.—"Memoranda.—That the xxvth day of Julye word was broght to the towne of Croydon, that there lay one dead in a close nye Pollarde hill, who was putryfied and stank in most horrible manner; wherefor none could be gotten by the officers to bringe hym; whereupon he lay there [till] the Tuesday at nyghte after, beinge the xxviith day, at which time the Vicar [Samuel Fynche, *primus*] hired one Robert Woodward, and they two went unto hym, and found hym lyeng on his backe, wth his legs pulled up to him & his knees lying wide, his right hand lying on his right legge, & his left cross his stomacke, the skin of his face & the hear [of] his hed beaten of wth the weather,

¹ LLOYD'S *Memoirs*, pp. 625, 526.

no pportunity in the lineaments of his body to be prooved, they ware so putryfied, a rnt. rotten canvas dublet, & his hose ragged, a blacke felt hat wth a cypres bande, and two laces tyed at the ende of the band. Woodward digged the grave hard by hym where he lay, and they two pulled hym in, wth each of them a large forke.”

1585.—“ Wm. Edsone beinge sicke (as he confessed to his wife, Willi. Andrews & one Hedd of Streatham) yet constrained hymself to goe forth to mowinge at Streatham the xixth day of Julye, & comming home from thence betweene Streatham bridge and the further Norberic gate, fell downe dead, & was buried the xxvth day of Julye.”

—“ Roger Pryce leaninge on a calyver charged wth hayle shotte on his left side, his matche in the same hande, the peece discharged soddenlye & kyllled hyme presently, savinge as much tyme as wherein he prayed the standers by to pray to God for hym, & soe fallinge downe, desired God hartely to forgive hym all hys synnes, and soe dyed the xxvith day of Julye. And was buried the xxvijth.”

—“ Elizabeth, the daughter of John Kyng & Clemence (wyfe of Samuell Ffynche [*primus*] vyear by the space of vij yeares) mother of V children at severall byrthes, of the age of xxj yeares; deccased the xvijth day of November, and was buryed the xvijth, anno dni. 1589. *Memoranda* — That whereas Samuell Ffynche, Vicar of Croydon, lycensed Clemence Kyng, the wyfe of John Kyng, brewer, to eate fleshe in the time of Lente, by reason of her sicknesse, wch lycence beareth date the xxixth day of Ffebruary; and further, that she the sayde Clemence doth as yet contynue sicke, and hath not recovered her health: Knowe ye therfor, that the sayde lycence continueth still in force, and for the more efficacie therof, ys here registered accordinge to the statute in the psence of Thomas Mosar, Churchwarden of the said parishe of Croydon, the vijth day of Marche, in the xxxvij year of the Queene’s ma^{ts} moste gracious reigne, and for the registeringe therof ther is paid unto the curate ivd.”

—“ John Whitgifte, Archbishop of Canterburic, deceased at Lambith on Wednesday at viij of the clocke in the eveninge, beinge the laste day of February, and was brought the day followinge in the eveninge to Croydon, and was buried the morninge followinge by two of the clocke in the chappell where his pore people doe usuallie sitte: his ffuneral was kepte at Croydon the xxvijth day of Marche followinge, anno dni. 1604, anno. regni dni nri Regis Jacobi Secundo.”

“1607, April.—Rycharde Esteinge, a young man, beinge killed suddenlye wth a stroke of thunder & lightninge on the [neck] & under the right eare: but nothinge but blacknesse scene, & the

of . . . swealed, was buried the xixth day: and smelt of Brimstone exceedingle.”

December 1607.—“The greatest ffrost began ye ixth day of this month. Ended on Candlemas-eye.”

1608.—“Mychaell Murgatrode, Esquire, deceased at London the x day, and was buried at Croydon on the xii day of Aprill, anno dni. 1608.” This gentleman was Secretary to Archbishop Whitgift.

—“Ffrancis Tyrrell, citizen & marchante of London, was buried the first day of September, 1609, and his ffunerall was kept at London the xijth of the same month. He gave two hundred poundes to the parishioners of Croydon, to builde them a new market-house, and ffortie poundes to repaire our churche, and ffortie shillings a yeare to our pore of Croydon for xij years, with manie other good and greate legaceyes to the citie of London.”

Feb. 12, 1614-5.—“This was the day of the terrible snow, and the Sunday following a greater.”

1631, June 25th.—“William Arnold, a young man, *et magnae spei*, was buried.”

1633, Jan. 30. —Sepult. “Ralph Smith, yeoman of the guard.”

—“George Abbot, Lord Archbishop of Cant., deceased at Croydon upon the fourth day of August, 1633. His funerall was with great solemnity kept in the church here, upon the third day of Septemb. following, and the next day his corpse was convaide to Guilford, and there buried according to his will.” Of Archbishop Abbot it is related, that “Being at Croydon, when the proclamation for permitting sports and pastimes upon the Lord’s Day was ordered to be read in the Churches, he peremptorily forbade its being read there.”¹ In King James’s last illness he was sent for, and attended with great constancy till his Majesty expired, on the 27th March, 1625. He performed the ceremony of the coronation of King Charles I., although at the time very infirm, and much troubled with the gout.

1636, Sept. 9.—Bap. “Thomas Harvy, the sonne of Mr. Eliab Harvy.” This Thomas Harvy was nephew to Dr. William Harvey, the celebrated discoverer of the circulation of the blood. It is supposed that several of the family are buried at Croydon.

1643.—May 12.—“Sir Hugh Wirrall, Knight, was buried.”

1649, March 29.—“My Lady Seudamore buried.” Lady Seudamore was aunt to the patriot Hampden, and to Edmund Waller, the poet.

1675, Ap. 11.—“Mr. Wm. Crow, Schoolmaster, was buried.” He

¹ *Biographia Britannica.*

was a Chaplain of Whitgift's Hospital, and was author of a Catalogue of English Writers on the Old and New Testaments, 1659, which has been frequently printed.

1677, November 16.—“Gelbert Sheldon, late Archbishop of Canterbury, buried.”

—“Dr. William Wake, Archbishop of Canterbury, died at his palace at Lambeth, January 24, 1736, and was brought to Croydon and buried Feb^y 9, and his lady, which was buried at Lambeth the April, 1731, was taken up and brought to Croydon the next day, and put in the vault with him.” Archbishop Wake was author of many controversial and theological works.

—“Dr. John Potter, Archbishop of Canterbury, was buried Oct. 27th, 1747.” Archbishop Potter was the son of a Yorkshire linen draper, and was born at Wakefield in 1674. He received his early education in that town, and Dr. Parr affects to discover this in his Latin productions, which, says he, “abound with those faults, which instruction at a higher seminary would have taught him to avoid.” In the celebrated Bangorian controversy he took an active part, accusing Hoadley, then Bishop of Bangor, of holding opinions hostile to all Establishments, and particularly to that of the Church of England. In 1722 he entered into a correspondence with Atterbury, as to the period when the four Gospels were written. He preached the sermon at the coronation of George II., who raised him to the Archbishopric of Canterbury in 1737. Archbishop Potter was a man of great learning, and particularly conversant with the Greek language. Many of his theological writings are extant, but the work for which he has been most celebrated is the *Antiquities of Greece*.

1749, August 30.—“James Cooper, a highwayman, was executed on a gibet in Smithden Bottom, and there hanged in chains, for murdering and robing of Robert Saxby, groom to John How, Esq., of Barrowgreen, in the Parish of Oxteed in Surry, on the 17th of March, 1749, near Crome Hurste.”

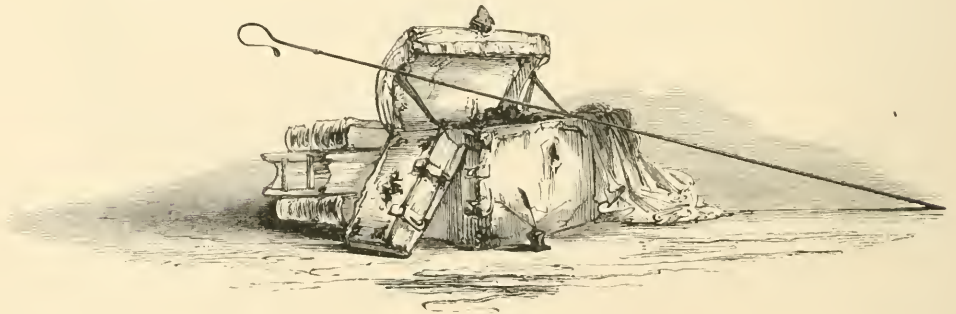
—“Dr. Thomas Herring, Archbishop of Canterbury, died at his palace at Croydon, and was buried Mar. 24th, 1757.” Archbishop Herring was buried in a very private manner, according to his own request; which expressly forbade also, that any monument should be erected to his memory.¹

It may not be amiss here, for the information of such of our readers as are strangers to Croydon, to explain that this once sumptuous Palace,

¹ *Biographia Britannica*.

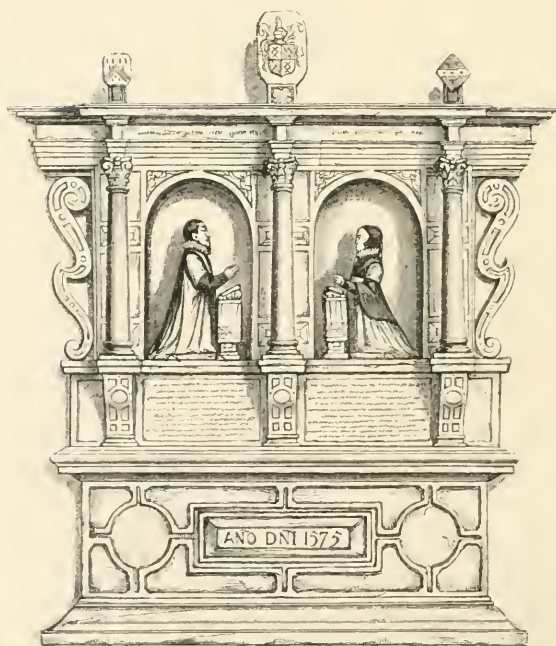
in which the Archbishop died, was a favourite residence of the Archbishops of Canterbury. For although the capital residence of the Archbishops of this See was anciently the Palace at Canterbury, situated near their Cathedral, and given by King Ethelbert, after his conversion to Christianity, to Augustine and his successors, for ever; yet besides this Palace, the Archbishops had many other Castles, Seats, and Manors, where they from time to time resided, as their inclinations for retirement or pleasure directed them. Of this number was the Manor of Croydon, a place which has for many ages belonged to the See of Canterbury, and was particularly famous for its magnificent Palace. Surrounded by woods and vineyards, in summer it afforded a very pleasant retreat from care, and the multiplicity of business. Here, in days of yore, Crammer, Laud, and Whitgift were wont to reside, and here Queen Elizabeth halted in her royal progress, to enjoy the hospitality of her favourite prelate. But those sunny days, and the busy actors in the scenes of glory, have long since passed away, and a neglected ruin is all that now remains of the Palace, in which the Great Queen once feasted in all the pomp of Royal splendour.¹

¹ The whole of this building, it is inferred from Dr. Ducarel's conjectures in regard to its several parts, was erected subsequently to the middle of the 14th century, before which time it appears to have been of wood. The same writer is of opinion that the east and west portions of the great court were among the earliest buildings entirely constructed of brick.





MURGATROID'S MONUMENT.



MILL'S MONUMENT.

Monuments and Epitaphs.



HERE we shall notice only those more important ones which appear to demand a particular description. It is almost needless to add that the monuments in Croydon Church were terribly mutilated by the late disastrous fire.

The following account is interspersed with biographical notices of the celebrated personages concerned, and such other remarks as may not prove unacceptable to the general reader. Beginning with those in the middle chancel, on the north side of the altar, within separate recessed arches, and flanked and divided by a Corinthian column, are the painted effigies of a man and woman kneeling before desks (see *plate IV.*). Above the entablature are three shields of arms.

Over the man is this inscription—

Obiit 21 Jana 1573, aet. suae 69.

Under the man is this inscription, in capitals—

Hearc lieth buried the corps
Of Maister Henrie Mill,
Citezen and Grocer of
London famous Cittie,
Alderman and somtyme Shreve,
A man of prudent skill,
Charitable to the Poore,
And alwaies full of pittie.
Whose soule wee hope
Dothe rest in blise,
Where Joy dothe stil abounde,
Thoughe bodie his
Full depe do lie,
In earthe here under grounde.

Over the woman—

Obiit 2 Aug. 1585, aet. suae.

Under the woman—

Elizabeth Mill, his lovinge wyf
Lyeth also buried heare,
Whoe sixtene Children
Did him beare
The blessing of the Lorde,
Eight of them sonnes,
And the other 8
Weare daughters. This is cleare
A witness sure of mutuall love,
And signe of greate accorde.
Whose sole amonge
The Patryarks,
In faithfull Abram's brest,
Thoughe bodie hiis
Be wrapt in clay,
We hope in joye dothe rest.

The inscription on Mill's monument is less injured than the other parts.

Immediately above this tomb there was a handsome marble tablet, to the memory of Nicholson Dundas Anderson; and next to it, on the right, another marble tablet, indicating that the family vault of Alexander Caldeleugh, Esq., is in this chancel.

To the east of the last mentioned, on a black marble tablet, supported by two Corinthian columns, is this inscription:—

Here lyes the Body of John Pynsent, Esq ,
one of the Prothonotaries of his Majesties Court of Comon-Pleas,
who departed this life the 29th of August, 1668.

The meanest part of him is only told
In this Inscription, as this Tombe doth hold
His worsor part, and both these easily may
In length of time consume, and weare away ;
His Virtue doth more lasting honours give,
Virtue, and virtuous souls for ever live ;
This doth embaulme our dead beyonde the art
Proud Egypt used of old ; his head and heart
Prudence and pietie enrich, his hand
Justice and Charity did still command ;
Hee was the Churche's and the poore man's freind ;
Wealth got by Law, the Gospell taught to spend.
From hence hee learnt that w^t is sent before
Of our estates, doth make us rich farr more
Then what wee leave, and therefore did hee send
Great portions weekly ; thus did hee commend
His faith by workes ; in heaven did treasurer lay ;
Which to possess his soule is cald away.
Here only is reserved his precious dust,
Untill the resurrection of the just.

“Blessed are the Dead that die in the Lord ; they rest from their Labours, and their works doe follow them.”—Rev. xiv. 13.

On the ground, on a brass plate, in the corner of the Chancel, the figure of a Priest praying. This inscription—

Silvester Gabriel, cujus lapis hic tegit ossa,
Fera sacerdotum gloria nuper erat,
Legis nemo Sacre Divina volumina verbis
Clarius, aut vita sanctius explicuit.
Cominus ergo Deu, modo felix, cerninus almīs
Omn, pius in scriptis viderat ante, videt.
Anno dni Millimo v. xv. iij. die Octobr vita est funct.



Near to the south—

Here lyeth interred ye body of Mrs. Susanna Legatt,
ye wife of Mr. George Legatt,
Citezen and dry fishmonger of London,
ye onely daughter of Mr. Richard Shallcross,
of ye parish of Croydon, yeoman,
aged 24 years, leveing one son.
Shee departed this life ye 9th day of September,
in ye yeare of our Lord God 1679.



Near a stone with indent for brasses.
Next the brass of which the subjoined
is a representation; but the greater
portion of this brass was stolen by the
workmen engaged on the restoration
of 1859. Next a stone with indent
for brasses.



On the south side of the Communion
Table, against the wall, on a sarco-
phagus within an arched recess, the
entablature of which is supported by
Corinthian columns, lie the painted
effigies of a Churchman in his scarlet
robes. Surmounting the entablature
were three shields of arms, viz., centre
shield, the arms of the see of Canter-
bury; dexter shield, the arms of the
see of York; sinister shield, the arms
of the see of London. Beneath his
effigies were these verses :—



Grindall' doctus, prudens, gravitate verendus,
Justus, munificus, sub cruce fortis erat.
Post crucis ærumnas Christi gregis Anglia fecit
Signiferum, Christus coelica regna dedit.
In memoria æterna erit justus. —Psal. cxii.

At the top of the monument —

Beati mortui qui in Dno moriuntur :—
Requiescunt enim à laboribus suis.
Et opera illorum sequuntur illos.
Apoc. 14.



Under the above are the two follow-
ing verses, in juxtaposition :—

Præsulis eximii ter postquam est auctus honore,
Pervigiliq greges rexit moderamine sacros :
Confectum senio durisq laboribus ecce
Transtulit in placidam Mors exoptata quietem.



Mortua marmoreo conduntur membra sepulchro,
 Sed mens sancta viget Fama perennis erit,
 Nam studia et Musae quas magnis censibus auxit,
 Grindalli nomen tempus in omne ferent.

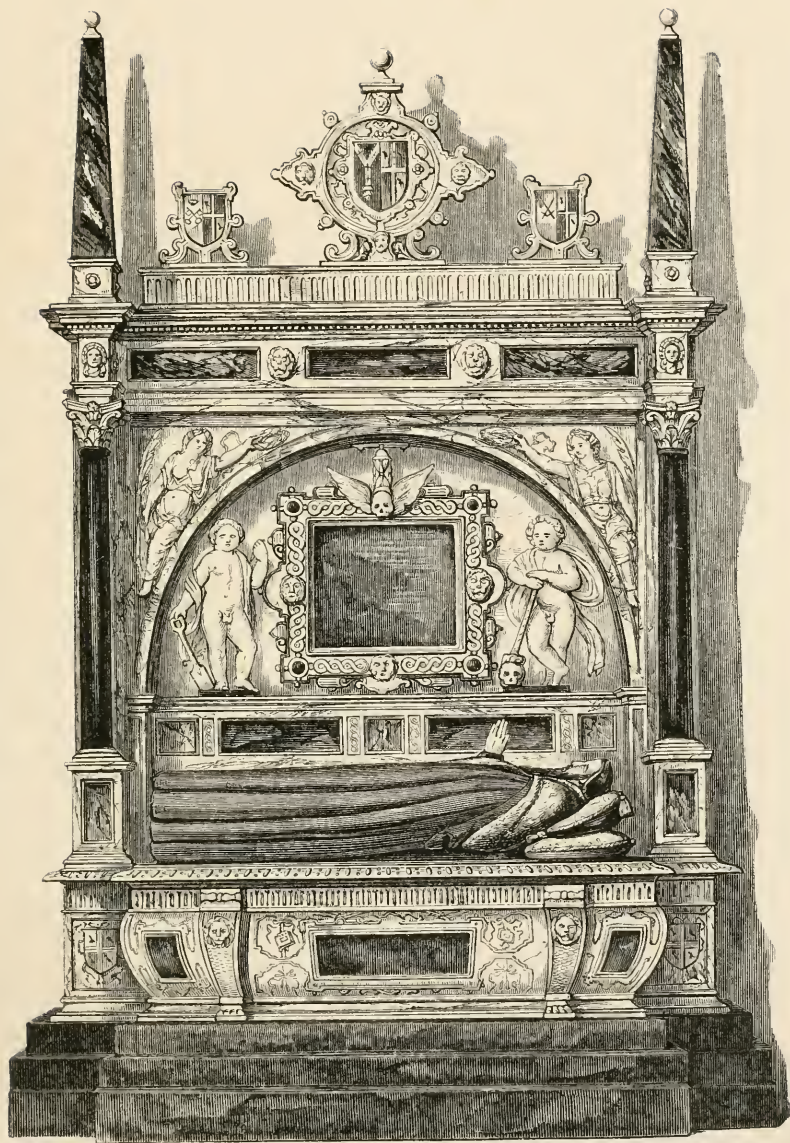
Immediately above the effigies is this inscription :—

Edmund 'Grindall' Cambriensis, Theol: Dr. Eruditione, Prudentia, et Gravitate clarus, Constantia, Justitia, et Pietate insignis: civibus et peregrinis charus, ab exilio (quod Evangelii causa subiit) reversus, ad summum dignitatis fastigium (quasi decursu honorum) sub R. Elizabetha evectus, Ecclesiam Londinen. primum, deinde Eborac. demu. Cantuarien. rexit. Et cum jam hic nihil restaret quo altius ascenderet, e corporis vinculis liber ac beatus ad coelum evolavit 6^o Julii an. Dni. 1583. Aetatis suae 63. Hic. praeter multa pictatis officia quae vivus praestitit, moribundus maxima, bonorum suorum partem piis usibus consecravit. In Paroecia Divae Beghæ (ubi natus est) Scholam Grammatic. splendide extrui et opimo censu ditari curavit. Magdalenensi coetui Cantabr. (in quo puer primum Academicæ ubera suxit) discipulum adjecit, Collegio Christi (ubi adultus liris incubuit) gratum *Μνημόστυνον* reliquit; Aulae Pembrochianae (ejus olim Socius, postea Praefectus, exitit) Atrium et Bibliothecam auxit, Graecoq. Praeceptor, uni Socio, ac duobus Discipulis, ampla stipendia assignavit. Collegium Reginae Oxon. (in quod Cambrienses potissimum cooptantur) nummis, libris et magnis proventibus locupletavit. Civitati Cantuar. (cui moriens praefuit) centu. libras, in hoc, ut pauperes honestis artificii exercerentur, perpetuo servandas, atq. impendendas dedit. Residuum bonoru. Pietatis operibus dicavit. Sic vivens moriensq. Eccliae, Patriae et bonis literis profuit.

Of the conscientious and excellent prelate, whom this splendid monument was designed to commemorate, here is the testimony of a learned Churchman and contemporary. When the see of York (anno 1568) lay destitute of a pastor, Dr. Matthew Hutton, the Dean, sensible of the great need in which that northern diocese and province stood of a fit person for that weighty and difficult charge, sent a letter to Cecil, the Secretary, expressive of the same, suggesting withal what qualifications he that was sent among them ought to have, viz., "That he should be a teacher, because the country was ignorant; a virtuous and godly man, because the country was given to sift such a man's life; a stout and courageous man in God's cause, because the country otherwise would abuse him; and yet a sober and discreet man, lest too much rigorousness should harden the hearts of some that by fair means might be mollified, etc.; and such a bishop, likewise, as was both learned himself, and also loved learning, that that rude and blind country might be furnished with learned preachers." All these excellent qualities he reckoned centred in Grindall; for, as he added, "such a man was the Bishop of London known to be," and therefore he wished that London were translated to York.¹

Of Grindall's family and early history little is known. He was born

¹ STRYPE'S *Life of Grindall*, Ded. Epistle, page 5.



ARCHBISHOP GRINDALL'S TOMB.

in the parish of St. Bees, in Cumberland, A.D. 1519. A remarkable incident connected with his boyhood indicated his early thirst for knowledge. While walking in the fields, an arrow lighted on his breast, and had not the book he was reading intercepted it, would probably have proved fatal. After passing through the grammar school, he was sent to Magdalen College, in the University of Cambridge. From thence he removed to Christ's College, and afterwards to Pembroke Hall, where he was chosen fellow in 1538. He commenced M.A. in 1541, and in 1548 was appointed senior proctor of the University. During the following year, he was admitted the Lady Margaret's preacher at Cambridge. "Before he came to be taken notice of in the Church (observes Strype), he made a figure in the University as one of the ripest wits and learnedest men in Cambridge." In 1549, when an extraordinary Act was kept for the entertainment of King Edward's visitors, Grindall, then a young man, was one of the four selected out of the ablest scholars in the University to debate the questions, "Whether transubstantiation could be proved by plain and manifest words of Scripture?" and "Whether it might be collected and confirmed by the consent of Fathers for a thousand years after Christ?" Grindall so ably maintained the negative, that Bishop Ridley, one of the visitors on this occasion, very shortly after (1550) made choice of him for his chaplain. In 1551, Ridley collated him to the chantership of St. Paul's Cathedral, and that year he also was promoted to be chaplain to the King, and in 1552 obtained a stall in Westminster Abbey. Moreover, such public notice had been already taken of his ability, that although not more than thirty-three years of age, he was nominated for a bishopric in the north of England. But on the death of King Edward, in 1553, foreseeing the storm gathering over the Church, Grindall, in company with many others of piety and learning, took refuge on the Continent. Some of these afterwards, under Queen Elizabeth, attained to places of eminence. He made Strasburg his sanctuary, and whilst in Germany applied with great diligence to the study of its language, in order that he might be qualified to preach in the churches of that country. One of his chief employments, also, during his exile, was to collect "the writings and stories of the learned and pious sufferers in England, and to publish them; for which purpose he had a great correspondence here." The results of these enquiries were incorporated by Fox into his Acts and Monuments. Mr. Grindall was also concerned about the controversies that were springing up at Frankfort, in the year 1554, about a new model and form of worship, varying from the last corrected book under

King Edward. Queen Mary dying in 1558, Grindall returned to England, and was soon called upon to take a part in the settlement of important ecclesiastical affairs. He was selected to form one of a committee of divines, charged with the revision of the Book of Common Prayer, which in its amended form was to be presented to Queen Elizabeth's first Parliament. In the summer of 1559, he was also employed as a royal commissioner in the north, to require the oath of supremacy, and to inspect the Cathedrals and the manners of the clergy.

The cruel Bonner being deposed from the bishopric of London, Grindall, B.D., was consecrated to the vacant see, December 21, 1559, being at the time forty years of age. He was then appointed one of the Queen's ecclesiastical commissioners, and in conjunction with the Archbishop of Canterbury reformed the Calendar, and ordered that the Ten Commandments should be set up at the east end of every Church in the kingdom.

On Wednesday, the 4th of June, 1561, the Bishop's Cathedral of St. Paul's was struck with lightning and burnt. The Queen, deeply affected with this misfortune to the chief Church in her metropolis of England, gave orders for its immediate repair, and Bishop Grindall expedited the work.¹ In the year 1563 that awful scourge, the Plague, again broke out violently in London, carrying off 17,404, out of the 20,372 people that died in that year within the city. A blue cross was fixed on the door of every house where the plague was, with a writing underneath to signify that the infection was there, and to avoid it. At this juncture, Bishop Grindall urged the duty of repentance, prayer, and fasting, and did not neglect the suffering poor, but advised that of the provisions saved by this fasting, a good portion should be weekly

¹ It was on the 4th of June, 1561, that the steeple of St. Paul's Cathedral was set on fire by lightning, or, as others affirm, through the carelessness of a plumber; and such was the vehemence of the flames, that within a very short space of time, not only the spire, but all the roof of the church, with lead, timber, and bells, were destroyed. The Lord Mayor and Aldermen, in consternation, came with all speed, and with Bishop Grindall, consulted as to the best means to be used for quenching the fire. Some advised, in order to preserve the rest of the steeple, that great guns should be brought and discharged at it, but through fear of further damage that suggestion was not carried out. Many courtiers, the Lord Keeper of the Great Seal, and the Lord Treasurer came, and, with the rest, encouraged the people to use all the means they could to quench the fire, some of them even putting their own hands to the buckets; but all to no purpose, and at length, after having reduced the edifice to a skeleton of bare and blackened walls, about ten o'clock the fire of itself abated, having raged since between one and two in the afternoon. With such alacrity, however, did Queen Elizabeth, Bishop Grindall, and all ranks promote the scheme of its restoration, that in about five years the sacred edifice was again opened for worship. But it had not recovered its former splendour, the spire not being rebuilt at all; and it is probable, from the shortness of the time spent in the restoration, that the work was hurried over, without much attention either to strength or beauty. Accordingly, in 1608, it was found that £20,000 were needed for repairs.

bestowed, in the back lanes and alleys of London, among the poor strangers who were the sorest visited.

About this time the Bishop was much concerned endeavouring to allay, and repress, the differences which had already begun to spring up among the clergy of his important diocese. During the past fiery trials, a mutual sympathy had bound together the suffering Reformers, and together they had drunk deeply of the cup of persecution; but now, when the fierce and bloody struggle with the Papists had somewhat subsided, although there still continued to be a sound and fast agreement among the Reformers in England in matters of doctrine, yet there arose a controversy about what should be the discipline of the newly-reformed Church, a controversy which unhappily quickly led to the destruction of the visible unity of the Reformed Church of England. Croydon Old Church must ever be interesting to the antiquary and historian, Churchman and Dissenter, since within its hallowed walls lies the dust of Grindall, Bishop of London when the High Commission Court suspended thirty of the London ministers, and put some of them under arrest, for refusing to comply with the ceremonies enjoined by Queen Elizabeth. "After prayer," says Neal, "and a serious debate about the lawfulness and necessity of separating from the Established Church," the deprived ministers resolved on quitting it; and laying aside the English Liturgy, they began to celebrate public worship after the Genevan model. From that sad day dates Protestant nonconformity. How long is the angry dispute to last—for ever?

Grindall had the honour of assisting in the work of translating the Holy Scriptures into the English language; for in the year 1568, the first edition of the Great Bible, commonly called the Bishops' Bible, was published, of which work he executed a portion.¹

In 1570 Bishop Grindall was nominated to the Archbishopric of York. The Register at York dates Grindall's translation from London to be on the 1st of May, and his instalment, by proxy, to be June the 9th, 1570.

Upon the death of Parker, Archbishop of Canterbury, that see

¹ Archbishop Parker, resolving on a new translation of the Scriptures for the public use of the Church, engaged the Bishops and other learned men to take each a share or portion. These being afterwards joined together, and printed with short annotations in 1568, composed what was afterwards called the Bishops' Bible. It was reprinted in 1572. The initial letters of each translator's name were put at the end of his part. Grindall appears to have executed the minor prophets, that portion of the work bearing his initials, "E. L." ("The tenth (allotment) contained Hosea, Joel, Amos, to Malachi inclusive; and had the letters 'E. L.,' for Edmundus London." Strype's Parker, 11, 222.) Archbishop Parker superintended the whole. For forty years this translation was used in the churches.

remained vacant for nearly six months; but in November, 1575, Grindall was nominated to the vacant see; yet scarcely had a year elapsed ere the prelate had the misfortune to fall under the Queen's displeasure, an occurrence to him the source of much trouble and sorrow.

The circumstances are thus explained by his learned biographer:—
 “Another thing which in his high station he laboured to redress, was the ignorance and sloth of the clergy. And in order to this reformation, and for the furtherance of the priests and curates in knowledge, and for the provoking them to the study of the Scripture, upon his first coming to the see of Canterbury, he earnestly set himself to encourage and regulate the exercises, called *prophesyings*, which had been used before, but with some abuses, in most dioceses, and had the countenance of the respective Bishops. But the well-meaning Archbishop could not succeed in this his purpose; being checked in it very angrily by the Queen, who had no good opinion of them, as being practised also more privately by the Puritans, to confirm them in their dislike of the established religion, and out of policy (too accurate, perhaps), supposing the heads of most who resorted to these exercises, by the declarations and expositions of Scripture that were then made, would be filled with notions and opinions that might render them at length turbulent in the State. The Archbishop, on the other hand, had quite different sentiments of them, and that they would tend much to the improving of the clergy, and edifying of the people, as had been by good experience already found. So that he would never be brought to give forth his orders for the putting them down. Hence the Queen conceived a prejudice against him, hardly ever after blowing over. And which the Earl of Leicester, we are told by an author, by his artifice, blew up more and more in the Queen against him, till she had suspended him from his function, and would not be persuaded to take off his sequestration for a long while, whatever inconveniences the Church lay under by it.”¹

It was thus in his zeal to advance religion, that he unfortunately laid himself under the lasting displeasure of Queen Elizabeth. But Grindall, although of a mild disposition, was a prelate of conscience and courage. He now wrote to the Queen a letter, of which the following is the concluding paragraph:—

“Remember, madam, that you are a mortal creature. ‘Look not only (as was said to Theodosius) upon the purple and princely array wherewith ye are apparelled, but consider

¹ *Life of Grindall*, p. 439.

withal what is that that is covered therewith. Is it not flesh and bloud? Is it not dust and ashes? Is it not a corruptible body, which must return to his earth again, God knows how soon? Must not you also one day appear *ante tremendum tribunal crucifixi, ut recipias ibi, prout gesseris in corpore, sive bonum sive malum?* i.e., ‘before the fearful judgment seat of the crucified [Jesus], to receive there according as you have done in the body, whether it be good or evil?’ And although ye are a mighty prince, yet remember that he which dwelleth in heaven is mightier. He is, as the Psalmist saith, *terribilis, et is qui aufert spiritum principum terribilis super omnes reges terrae;* i.e., ‘terrible, and he who taketh away the spirit of princes, and is terrible above all the kings of the earth.’ Wherefore I do beseech you, madam, *in visceribus Christi*, when you deal in these religious causes, set the majesty of God before your eyes, laying all earthly majesty aside; determine with yourself to obey his voice, and with all humility say unto him, *Non mea, sed tua voluntas fiat;* i.e., ‘Not mine, but Thy will be done.’ God hath blessed you with great felicity in your reign, now many years; beware you do not impute the same to your own deserts or policy, but give God the glory. And as to instruments and means, impute your said felicity, first, to the goodness of the cause which ye have set forth—I mean Christ’s true religion; and, secondly, to the sighs and groanings of the godly in their fervent prayer to God for you, which have hitherto, as it were, tyed and bound the hands of God, that he could not pour out his plagues upon you and your people, most justly deserved.”¹

Of this letter Collier says, “Whether Grindall was right or not in pleading for the prophesying meetings, I shall not pretend to determine; though it must be said, he has offered a great deal in defence of these exercises. And it is most likely, could they have been kept within the compass of his regulation, they would have proved serviceable to the Church. But this consideration apart, it is certain he writes with the spirit of a primitive Bishop: his application is religiously brave, and has not the least appearance of interest or fear. And besides the piety of the address, it is managed with great force and advantage. To which we may add, the advice is admirable and well directed. Nothing could be more serviceable to disengage the Queen from the flattery of her court, and bring her off from some lofty mistakes her favourites seem to have led her into.”²

All that the Archbishop could say or write, however, moved not the Queen from her resolution, and in June, 1577, he was, by order of the Privy Council, confined to his house, and sequestered for six months. Towards the end of November, the Lord Treasurer Burleigh sent a message to him, directing him how to proceed in making a formal submission to her Majesty; but Grindall “thought not fit to comply so far as was advised, but still esteeming himself not to have done amiss, he would not ask pardon, which supposed a fault.”³

In January, 1578, there was much talk about depriving the Arch-

¹ See copy of the original, in appendix to STRYFE'S *Grindall*.

² *Eccles. Hist.* VI., p. 565.

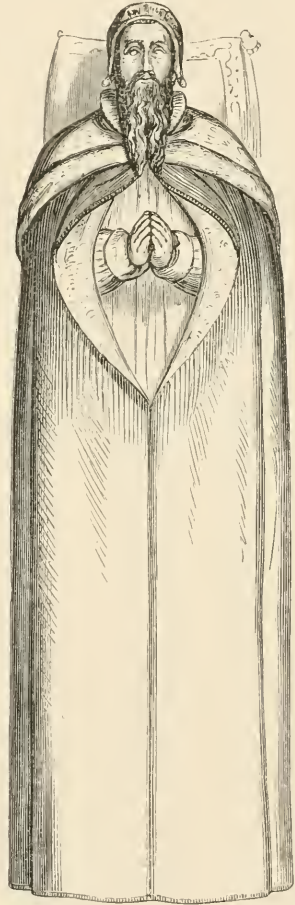
³ *Life of Grindall*, pp. 348—350.

bishop; but this was resented by many true Protestants, who urged how much it would encourage the Papists. In the year 1579 either his confinement was taken off, or he had leave to retire for his health to his house at Croydon, as in that year he consecrated the Bishop of Exeter there; and, in the year following, the Bishops of Winchester and of Lichfield and Coventry. He still exercised this part of his ecclesiastical functions by commission from the Queen, but the other affairs of his see, during his sequestration, were managed by two civilians appointed for that purpose. At a convocation held at St. Paul's in 1580, the assembled clergy, in want of a head, deputed Dr. Toby Matthew, Dean of Christ Church, to draw up a petition to her Majesty for the restitution of the Archbishop to his place; at the same time a letter to that effect, signed by twelve Bishops, was also written to the Queen. The petition showed that it had not been so much with a wilful mind as by a tender conscience that he had offended her Majesty; that "the Archbishop had led a life, free not only of all crime, but even from the suspicion of a crime; preserved his religion from all, not only corruption of Popery, but from schism, and had suffered persecution for righteousness' sake, having wandered abroad in other countries for the cause of the gospel. Therefore they (the petitioners) most humbly and unanimously beseeched her, not only to lift up the Archbishop, broken and feeble with grief, but to restore the Church to him, and him to the Church, to her subjects, to his own brethren, to foreign nations, and, in a word, to all pious people." Neither of these addresses, however, though couched in the most earnest and respectful language, had any success. In 1582, however, the Archbishop was to a certain extent restored to his ecclesiastical jurisdiction, but the aged Primate did not long enjoy it, as, in addition to his other complicated bodily disorders, he now had the affliction to become totally blind; and all hope of recovering his sight having vanished, he tendered his resignation to the Queen. This she was pleased to accept, and assigned him a pension for the remainder of his life; but it is not certain that the business of his resignation and pension were completed before his death. Fuller quaintly observes—"Being really blind, more with grief than age, he was willing to put off his clothes before he went to bed, and in his lifetime to resign his place to Dr. Whitgift, who refused such acceptance thereof; and the Queen, commiserating his condition, was graciously pleased to say, that as she had made him, so he should die an Archbishop; as he did, July 6th, 1583. Worldly wealth he cared not for, desiring only to make both ends meet; and as for that little that lapped over, he gave it to pious uses in both Universities, and the

founding of a fair free-school at St. Bees, the place of his nativity."¹ The same author also remarks—"Whoso beholds the large revenues conferred on Grindall, the long time he enjoyed them, the little charge encumbering him, dying a single man, will admire at the mean estate he left behind him."² Grindall was certainly in advance of the intolerant times in which he lived: a prelate of learning and deep piety; mild, affable, and generous, respected and beloved by all his Protestant brethren. The poet Spenser frequently quoted Grindall's sayings as though current at the time, and alluded to his troubles in passages which show the high estimation in which Grindall was held by his contemporaries.³ He assisted the French Protestants in obtaining permission to open a church in London. He was the author of a dialogue between Custom and Truth, published in Fox's Acts and Monuments.

The following is an extract from the Archbishop's will and testament:—"First I bequeath my soul into the hands of my Heavnie Father, Humbly beseeching him to receive the same into his gracious mercies, for His Christ's sake; and my body I will to be buried in the quere of the Parish Church of Croydon, without any solempne herse or funeral pompe."

He was buried, according to his desire, in the chancel of Croydon Church, and over his remains the curious and costly monument, represented in plate V., was erected to his memory. His effigies lying at length, represent deceased with his hands in the posture of prayer. The face bore a great resemblance to the painting of him at Lambeth Palace. His eyes had a kind of white in the pupil, to denote his blindness. He has a long black beard, forked and curling, and is vested in his doctor's robes.⁴ This monument was until the other



¹ FULLER'S *Worthies*, p. 219.

² FULLER'S *Church Hist.*, book ix., sect. 5.

³ He is the *Algrind* of Spenser, which is the anagram of his name.

⁴ As will be seen from the above effigy of Archbishop Grindall, but a very small portion of the episcopal garments are visible in front, where the upper robe is folded back.

day in a perfect state of preservation ; alas ! now the head is terribly mutilated, the hands are broken off, and the inscription in front of the sarcophagus is missing. Altogether this fine national monument is irreparably ruined.

Near it was a marble tablet—

To the Memory of
FRANCIS HARRIS, Esq., M.D.

On the floor, near the entrance to the middle aisle, on a brass plate, beneath the indents of a cross, between a kneeling figure and a shield—

*Hic jacet Egidius Seymour, qui obiit xrij die
Decembr. a. dni mcccclxxx iustic. ppicict. ds.*

It is a disgraceful fact to insert, but this brass, the oldest in the Church, was also stolen during the reparation in the year 1859.

ST. MARY'S CHANCEL.

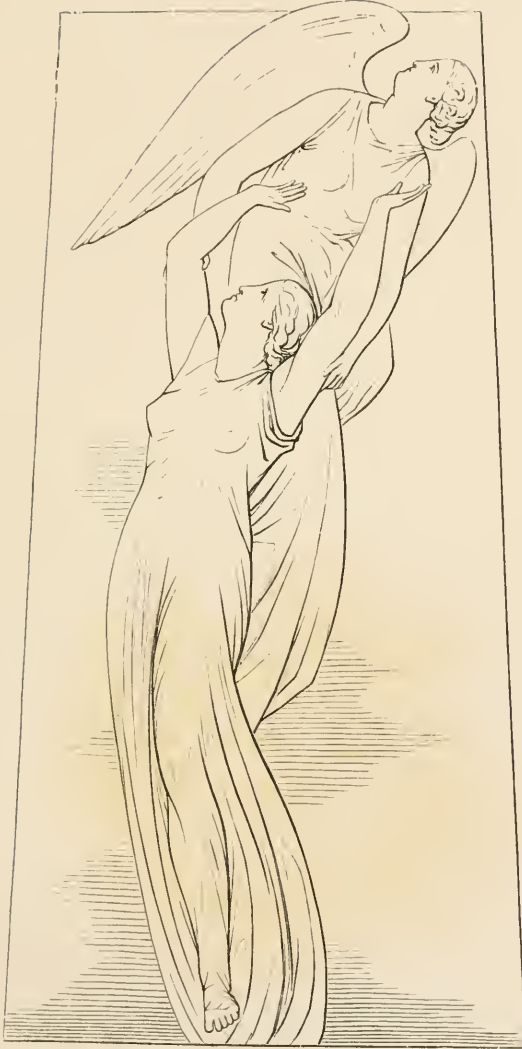
On the eastern wall was a monument by Flaxman, representing an angel bearing up a female. Above the figures were these words—

Then
Shall the good be received
into life everlasting.

Under—

Sacred to the Memory of
ANN,
The beloved wife of James Bowling,
of the Borough of Southwark,
(and daughter of the late Mr. James Harris, of this place :)
who after two days' illness only,
exchanged this life for a better, on the 26th of April, 1808,
in the 25th year of her age.
Bright excellence ! with every virtue fraught,
Such may we be by thy example taught ;
Pure in the eye of Heaven like thee appear,
Should we this hour death's awful summons hear ;
Like thee, all other confidence disown,
And, looking to the cross of Christ alone,
In meekness tread the paths thy steps have trod,
And find with thee acceptance from our God.
Her husband, under the strongest bonds of affection,
has caused this monument to be erected,
in testimony of his everlasting regard, and gratitude,
to a most affectionate wife, and kind friend.

Whether this almost total concealment of the episcopal vestments was intentional does not appear, but the manner in which this effigy is habited is characteristic of the man it represents. Both Whitgift's and Sheldon's effigies are clothed in their proper episcopal vestments.—See p. 43.



MRS. BOWLING'S MONUMENT.

(BY FLAXMAN.)

This was a beautiful memorial, displaying the tender feeling and purity of style for which many of the works of the celebrated artist are so justly distinguished. Flaxman was the most illustrious of modern sculptors, and although his learning and acquaintance with the usages and customs of the ancients are more conspicuous in his larger designs, from Homer, Dante, &c., yet it is, we think, in the pathetic allegorical class of subjects to which this monument belongs, that his genius peculiarly shines. With the exception of the inscription beneath, this monument is shattered into fragments.

In the north-east corner of this Chancel is an altar tomb to the memory of Ellis Davy. His figure, which was on a brass plate, had been torn away. Underneath where the figure was, the following inscription is on a brass plate :--

Orate pro anima Elye Davy, nuper Civis & Merceri,
London qui obiit iij die mens' Decembris, Anno Dni
Mill'mo ccccl. ejus anime propicietur Deus. Amen.

Ellis Davy was a citizen and mercer of London, in the reign of Henry VI., and on the 27th of April, 1447, founded an Almshouse in Croydon, for seven poor people, six of whom were to receive 10d. per week, and the seventh, who was to be called the tutor, 1s. The founder charges the members to occupy themselves "in praying and in beding, in hering honest talk, or in labours with their hands, in some other occupations to the laws and worship of Almighty God, and profit to them and their said alms-hous." They were all bound likewise to attend the service of the Church every day, and to chant a psalm, and say paternosters and aves, at the place of his burial, and solemnly to celebrate his year's mind.¹ The statutes enjoin them to "absteyne as moeh as may be, from vayne and evill woords at mete and souper ; and yf they will any thinge talke, that it be honest and profitable." It was directed that their clothes should be "darke and browne of colour, and not staring, neither blasing," and that "any person guilty of being custumably dronkley, gluttons, rigours amongst his fellowes,

¹ Mynde Days, Minnyng Days, says Blount, from the Saxon, days which our ancestors called their month's mind, their year's mind, and the like, being the days whereon their souls (after their deaths) were had in special remembrance, and some office or obsequies said for them ; as obits, dirges, etc. This word is still retained in Lancashire, but elsewhere they are more commonly called Anniversary Days. The common expression of "having a month's mind," implying a longing desire, is evidently derived from hence. The following is in PECK'S *Desiderata Curiosa*, i. 1230 :—"By saying 'they have a month's mind to it,' they anciently must undoubtedly mean that, if they had what they so much longed for, it would (hyperbolically speaking) do them as much good (they thought) as they believed a month's mind, or service said once a month (could they afford to have it), would benefit their souls after their decease."

or haunting of taverns, or being unchast of his body, or walking or gazing in the open stretis of the towne," was to be expelled on the third offence. The monument to Ellis Davy is less injured than most of the others.

Above this tomb, on the north wall, was the following inscription on a brass plate:—

Here lyes y^e body of y^e precious servant of God,
MR. SAMUEL OTES,
Master of Arts & Minister of the Word in
Croyden,
Whose Piety, Zeale, & Selfdenyal,
Are the best Monument of his Worth :
Whose blessed memery lives,
And need not words to preserve it.
He was placed there A^o 1643,
& deceased A^o 1645,
Aged 30 yeares,
Having lived long, though he dyed young.
R. (admire & learne) B.

The brass plate on which the foregoing was inscribed, owing to its having been removed during the restoration of 1859 into the vestry, is only partially disfigured.

In this Chancel is the large tomb of freestone, with an ascent of three steps, from which the drawing (*Plate VII.*) was made, before the fire. On the tomb are represented, in alto relievo, the figures of a man in armour, kneeling before a desk, attended by his five sons, and a woman in the same manner, attended by her eight daughters.

Over the heads of the women are these initials—

K. A. M. S. E. A. M. E. M.

Between the figures—

Anno Domini 1568.

Over the heads of the men—

H. W. T. I. P. N.

At the bottom of the tomb is this inscription:—

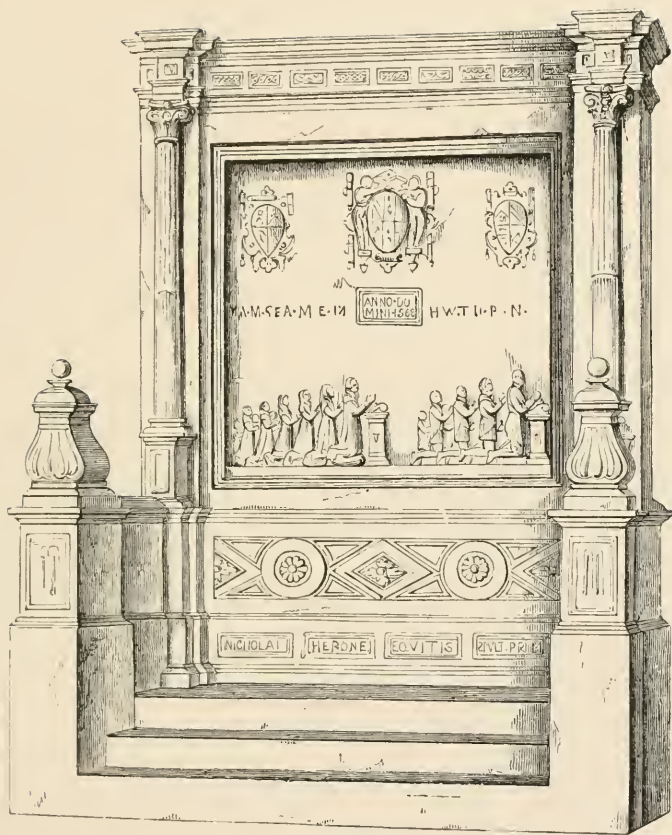
Tumulus Nicholai Herone, Equitis, sepulti primo die Septem.

Herone's monument was not irreparably injured by the late fire.

It was in front of this last-named tomb that, on Sept. 19th, 1815, John Singleton Copley, the distinguished artist, father of the still more celebrated Lord Lyndhurst, was buried.

ST. NICHOLAS' CHANCEL.

Against the east wall is a monument bearing, under a recessed arch, the effigies of a man in a gown, kneeling before a desk. It is small, but



HERONE'S TOMB.

of considerable merit. There was a peculiarly solemn air about the representation of deceased in his last prayer for mercy to the throne of grace.—*Plate IV.*

Over his head was this inscription :—

Ossa Michaelis sunt hic sita
Murgatroidi. Da, pia posteritas,
verequiete cubent.

Beneath his feet, on a black marble tablet, was this inscription :—

Michael Murgatroid Eboracensis, Richardi Gascoigni armigeri alumnus, olim Collegii Jesu apud Cantabrigienses socius, postea Johanni Whitgift Archiepiscopo Cantuariensi ab epistolis, inde ejus familie Censor sive Contrarotulator, deniq Dispensator sive Senescallus, et ad Facultates in alma Curia Cantuariensi Commissarius : vixit annis 55 mensis 4, diebus 12 ; obiit tertio die Aprilis anno salutis humanæ 1608.

Fearfully mutilated and all the inscriptions gone.

In the south-east corner is a monument, greatly resembling that of Archbishop Grindall, bearing the recumbent effigies of a Churchman in his robes, with his hands in the act of prayer. The arms on the tomb were—centre shield, the arms of the See of Canterbury ; dexter shield, the arms of the See of Worcester ; sinister shield, the arms of the Deanery of Lincoln. On the sarcophagus are the arms of the See of Lincoln, the colleges of Trinity, Pembroke, and Peter-house.

At the top of the monument is the following inscription :—

Post tenebras spero Lucem.

Above the figure—

Whitgifta Eborum Grimsbeia ad littora nomen
Whitgifta emisit. Fœlix hoc nomine Grimsbei
Hinc natus : non natus ad hanc mox mittitur hospes
Londinum : inde novam te, Cantabrigia, matrem
Insequitur, supraq. fidem suavi ubere crescit :
Petro fit socius : Pembro : Triadiq. magister :
Fitq. Pater matri, Cathedraq. Professor utriq.
E. Cathedra Lincolna suum petit esse Decanum :
Mox Wigorn petit esse suum : fit Episcopus illic :
Propræses Patriæ quo nunquam acceptior alter.
Post annos plus sex summum petit Angliã patrem.
Plusquam bis denos fuit Archiepiscopus annos,
Charior Elias dubium est, an Regi Jacobo :



Consul utriq. fuit. Sis tu Croidonia testis
 Pauperibus quam charus erat, queis nobile struxit
 Hospitium, puerisq. scholam, dotemq. reliquit.
 Cœlibis hæc vitæ soboles que nata per annos
 Septuaginta duos nullo enumerabitur ævo.
 Invidia hæc cernens moritur, Patientia vincens
 Ad summum evecto æternum dat lumen honori.

A little lower, the two following verses, in juxta-position :—

Magna Senatoris sunt nomina, pondera & æqua	Pax vivo grata est, mens recti conscia pacem
Nominibus, quem non utraq. juncta premant ?	Fert animo, hæc mortem non metuisse dedit.
Præsalis accedat si summi nomen ad ista	Mors requiem membris, animæ celestia donant
Pondera quis ferat, aut perferat illa diu ?	Gaudia ; sic potuit vincere qui patitur.

Beneath the figure—

Gratia non miror, si sit divina Johannes
 Qui jacit hic solus credito gratus erat.
 Nec magis immerito Whitgiftus dicitur idem ;
 Candor in cloquio, rectore candor erat.
 Candida pauperibus posuit loca candida Musis ;
 E terris moriens candida dona tulit.

John Whitgift, whom this monument commemorates, was descended from an ancient and wealthy Yorkshire family. His father, Henry Whitgift, had settled as a merchant at Great Grimsby,¹ in the county of Lincoln, and there the subject of this notice, being the eldest of six sons, was born about the year 1530. His childhood was spent under the care of his uncle, the Abbot of Welhove, a monastery of Black Canons, dedicated to St. Augustine. This man's memorable sentence and prediction concerning the corruption of the Church in his time made a lasting impression on young Whitgift's mind. "He had read," said the Abbot, "the Holy Scriptures over and over, but could never find there, that their religion was founded by God"; and therefore he foretold that it could not long continue, grounding his forebodings on that saying of our Saviour—"Every plant that my heavenly Father hath not planted shall be rooted up"—as indeed it happened very soon after.

In those days there was a school of great fame connected with the religious house of St. Anthony's, situate between Broad-street and Threadneedle-street, London. Sir T. More had been brought up in this school, and thither for his further improvement young Whitgift was sent. Sir G. Paul records that even at that early period of his life Whitgift had become a Confessor. Although frequently urged by his

¹ Camden, speaking of Grimsby, in Lincolnshire, says—"The honor and ornament of this place was the Right Reverend Dr. Whitgift, late Archbishop of Canterbury; a peerless prelate for piety and learning in our days."

aunt, with whom he lodged, to go with her to morrow-mass at St. Paul's, he constantly refused, notwithstanding she procured the Canons of that Church to persuade him also, until changing her good opinion of her nephew, and superstitiously attributing to her harbouring of him some domestic misfortunes that had happened to her, she resolved no longer to entertain the young heretic under her roof, but drove him out, saying, "that she thought at first she had received a saint into her house, but now she perceived he was a devil."

About the second year of King Edward, 1548, he entered at Queen's College, Cambridge, from whence he removed to Pembroke Hall, of which college the famous Ridley was then master, and Grindall and Bradford (afterwards martyred), fellows, the latter becoming his tutor. Whitgift's means being small, on account of losses his father as a merchant had suffered by sea, through Bradford and Grindall's recommendation to Ridley, he was made scholar of the house, and chosen Bible Clerk. Commencing B.A. 1553-4, in 1555 he was elected Fellow of Peter-house, and in 1557 proceeded M.A. About this time Cardinal Pole visited¹ the University, for the purpose of purging it of reputed heretics. Whitgift, foreseeing his danger, since he could not comply with what was required, resolved to quit his native country, and sojourn among the faithful exiles abroad; by favour, however, of the Vice-Chancellor, who understood Whitgift's purpose, and observed him fixed in the reformed religion by many unanswerable arguments, he remained in the University, and escaped. Throughout the dangerous reign of Queen Mary he kept himself reserved, plying his studies, and by examining narrowly the controversies between the Romanists and the Reformed, he became confirmed in the truth. On the accession of Queen Elizabeth he entered into Holy Orders in 1560, and soon after preached his first sermon at St. Mary's, before the University, upon those words of St. Paul, "*I am not ashamed of the Gospel of Christ,*" etc. Shortly after he obtained preferment from Dr. Cox, Bishop of Ely, who made him his Chaplain, and conferred on him a prebend in that church, having previously given him the Rectory of Teversham, in Cambridgeshire. In 1563 he commenced B.D., and in that year also was appointed Margaret Professor of Divinity. In 1565 he was sworn Chaplain to the Queen, and she taking a liking to him after she had heard him preach before her, punned upon his name, declaring that he

¹ This visitation was famous for an inhuman act, viz., the digging up the dead bodies of Bucer and Fagius (late public readers in Cambridge), and burning them in the market-place, after they had been ridiculously tried, and condemned for heresy, when they were beyond the reach of any human tribunal. Bucer's tomb was at the same time demolished; but it was afterwards set up again by order of Queen Elizabeth.

had a *white gift* indeed. Maintaining the character of a good preacher, and vigorous disciplinarian, his salary as professor was augmented, and a licence from the University was granted him to preach in any part of the realm. According to the University register, Whitgift commenced D.D. 1567, and, on his appointment to keep the Act, chose for his thesis, "*Papa est ille Antichristus,*" *the Pope is the Antichrist.* In the same year he was made Master of Pembroke Hall, and on July 4th, three months after, was removed to be Head of Trinity College. Here he assiduously attended to the duties of his station, watching over the students of his house, attending their public disputations, generally dining and supping with them in the College Hall, and being present at prayers. Amongst other things, he resisted the claims of Westminster School upon the scholarships of Trinity. They took up so many places that room was scarcely left for any other deserving young men; but in consequence of Whitgift's resistance, in 1569, it was arranged that two only should be sent yearly from that school to each University, and three every third year. "He stood up manfully," says an eminent writer,¹ "against those who wished to make Trinity College a mere appendage to Westminster School, and by this act saved the noblest place of education in England from the degrading fate of King's College and New College."

By this time Whitgift had become known, and noticed for his piety and learning; great expectations were already formed of the use he might hereafter be in the Church.

In 1571 Whitgift was made Vice-Chancellor of the University, and about this time he carried on a hot controversy with Cartwright and the Puritans in general.² As a reward for his learned pains in vindication of the Church of England, in its doctrines, worship and government, in 1573 Queen Elizabeth conferred upon Whitgift the Deanery of Lincoln, and highly valuing his abilities in learning and government, she further promoted him, in 1576, to the See of Worcester. Shortly after he was made Vice-President of the Marches of Wales.

¹ MACAULAY'S *Essay on Lord Bacon.*

² In this (the *Admonition*) controversy, Cartwright maintained that, "the Holy Scriptures were not only a standard of doctrine, but of discipline and government; and that the Church of Christ in all ages was to be regulated by them." He was for consulting the Bible only. Whitgift maintained, "that, though the Holy Scriptures were a perfect rule of faith, they were not designed as a standard of Church discipline or government; but that this was changeable, and might be accommodated to the civil government we live under; that the apostolical government was adapted to the Church in its infancy, and under persecution, but was to be enlarged and altered as the Church grew to maturity, and had the civil magistrate on its side," and therefore, instead of reducing the external policy of the Church to scripture only, he takes into his standard the first four centuries after Christ; the Church being then in its mature state, and not yet under the power of Antichrist.—See Works of J. Whitgift, D.D., published by the Parker Society, Cambridge. 1851.

Upon his advancement to the prelaey he resigned his mastership of Trinity College, and devoted himself to the duties of his new office.

Grindall's remissness in executing the laws against the non-conforming clergy displeasing the Queen, she suspended him from his functions, and confined him to his house. Upon Grindall's disgrace Whitgift was chosen Archbishop of Canterbury, and the Queen desired her pleasure should be communicated to him, but in her presence he besought permission to decline the appointment during the lifetime of his friend. "Yet (as Fuller says) what he would not *snatch*, soon after fell into his hands."

Whitgift had now reached the summit of episcopal preferment; but to him, with increase of honour came also increase of care and trouble. He had been summoned by his Sovereign to a post of commanding power in a critical and troubled time, in days of conspiracies and rebellions, when from the great numbers of discontented Papists on the one hand, and of factious and fanatical sectaries on the other, the throne itself tottered. In the massacre of St. Bartholomew (1572), Queen Elizabeth saw the result of that general conspiracy formed for the extermination of the Protestants, whilst the bold uncompromising terms in which the Puritans already allowed themselves to speak and write, excited the jealousy, and were viewed as usurpations of her prerogative by the Queen. The want of a more strict execution of the laws increased the disorders of the period. Queen Elizabeth, impressed with the danger of the position in which she, as the head of the Protestant religion stood, having seen that Grindall could not be induced to act with severity against the innovators of the habits and ceremonies of her Church, and fully sensible of an error in her choice of him, next fixed on Bishop Whitgift, a zealous Churchman, better adapted, both by nature and disposition, to carry out her favourite scheme for the enforcement of uniformity in religious worship. Grindall, infirm and blind, dying in 1583, Whitgift was consecrated Archbishop of Canterbury, and no sooner was he installed in his new office than he diligently set himself to carry out the wishes of his Royal Mistress.

"Whitgift came," says his biographer, "with a great disadvantage to his high charge, occasioned by the suspension of his predecessor for divers years; being hindered thereby from looking to the affairs of the Church, and from giving seasonable checks to such as bore no good-will towards the government and public worship exercised in it; which created our new Archbishop trouble and disquiet all the time after that he lived. For now (under the former Archbishop's suspension and

neglect at Court) the courtiers and honourable personages took their opportunities to get their friends and their creatures, whom they pleased, into places and preferments in the Church, which ought to have gone through the Archbishop's hands, or by his advice, and the persons to have been such as should have had his approbation for learning and affection to the established order. Whereas many of these who were preferred, were such as little cared for episcopacy, and the divine service settled by law: and so the sectaries by this means got strength. And many of them were planted, not only in his province, but in his own diocese of Kent. . . . And he had great application of gentlemen to him in their behalf, that he would connive at them in their non-compliances with the laws of the land. But when our Archbishop came in place, the courtiers and gentry found their power in dispensing benefices shortened; which created him divers great enemies, when he hindered their sway, as formerly. Whereupon they, with others, linked themselves against him, and gave him many thwarts at the Council Board." ¹

The Queen charged Archbishop Whitgift "to restore the discipline of the Church, and the uniformity established by law, which (said her Majesty), through the connivance of some prelates, the obstinacy of the Puritans, and the power of some noblemen, is run out of square."

In judging of Whitgift's measures to accomplish the end which Queen Elizabeth had in view in appointing him to the highest office under her in the Church of England, much doubtless should be allowed for the times and circumstances under which he acted. So deeply and darkly were the plots and conspiracies of the Papists then laid, and such was then the excess of ignorant zeal, amounting to religious frenzy, that prevailed among the sectaries, that the State was threatened with a revolution, and the subversion of all order and authority. Nor should it be forgotten that a change has taken place in men's ideas since the days of Whitgift. Intolerance was then the order of the day, irrespective of party; for all—Papist, Churchman, and Puritan—when they obtained power, gave ample evidence that to allow toleration to others who might conscientiously differ from them in matters of faith, was no portion of their creed. Moreover, in his time the notion was generally entertained that the royal prerogative was unlimited; and probably it was well amid the prevailing ignorance that, under such a ruler as Queen Elizabeth, it should be so; the mass of the people were not then prepared for those advanced principles of civil and religious

¹ STRYPE'S *Life of Whitgift*, vol. 1., p. 226.

liberty which now, happily for us, so generally prevail. These were then practically almost unknown, and almost as uncared for by the great body of the people; and under such circumstances it is doubtful what would at this present day have been the condition of the people of England, had it not been for those protective measures of Whitgift's, that, under God, like towers and bulwarks surrounded and successfully defended the infant Reformed Church. Yet, however men may differ as to the expediency and wisdom of Whitgift's proceedings, certain it is that his zeal and laborious pains for the establishment of the Church of England brought down upon him, even in his own day, no small amount of animosity and abuse. Nor is it to be wondered at that the judgments of succeeding historians have greatly varied respecting his conduct. Indeed, even Burghley, Whitgift's staunch and powerful friend, addressed a remonstrance to him on the subject. Hume, the historian, speaking of Queen Elizabeth's Ecclesiastical Commission, which, he asserts, Whitgift engaged her to issue, says—"She (the Queen) appointed forty-four Commissioners, twelve of whom were Ecclesiastics; three Commissioners made a quorum: the jurisdiction of the Court extended over the whole kingdom, and over all orders of men; and every circumstance of its authority, and all its methods of proceeding, were contrary to the clearest principles of law and natural equity. The Commissioners were empowered to visit and reform all errors, heresies, schisms, in a word, to regulate all opinions, as well as to punish all breach of uniformity in the exercise of public worship. They were directed to make enquiry, not only by the legal method of juries and witnesses, but by all other means and ways which they could devise; that is, by the rack,¹ by torture, by inquisition, by imprisonment. Where they found reason to suspect any person, they might administer to him an oath, called *ex-officio*, by which he was bound to answer all questions, and might thereby be obliged to accuse himself or his most intimate friend. The fines which they levied were discretionary, and often occasioned the total ruin of the offender, contrary to the established laws of the kingdom. The imprisonment to which they condemned any delinquent was limited by no rule but their own pleasure. They assumed a power of imposing on the clergy what new articles of subscription, and consequently of faith, they thought proper. * * * * In a word (he continues), this court was a real *inquisition*; attended with all the iniquities, as well as cruelties, inseparable from that tribunal."² Neal, the Puritan historian, says, that in

¹ Hacket, according to Collier, was tortured by this infernal instrument.

² HUME'S *Hist. of England*, chap. 41.

Archbishop Whitgift's primary metropolitanical visitation, there were suspended in the County of

Norfolk	64 Ministers.
Suffolk	60 „
Sussex, about	30 „
Essex	38 „
Kent	19 or 20 „
Lincolnshire	21 „

In all, 233 „

“All whose names (he continues) are now before me; besides great numbers in the diocese of Peterborough, in the City of London, and proportionable in other counties, some of whom were dignitaries in the Church, and most of them graduates in the University; of these some were allowed time, but forty-nine were absolutely deprived at once.”¹ Further on,² he says, “His Grace's (Whitgift's) arguments for subscription to his Articles are no less remarkable. First—If you do not subscribe to the Book of Common Prayer, you do in effect say there is no true service of God, nor administration of sacraments in the land. Secondly—If you do not subscribe the Book of Ordination of Priests, &c., then our calling must be unlawful, and we have no true ministry nor Church in England. Thirdly—If you do not subscribe the Book of the Thirty-nine Articles, you deny true doctrine to be established among us, which is the main note of a true Church. Could an honest man and a great scholar be in earnest with this reasoning? Might not the Puritans dislike some things in the Service Book without invalidating the whole? Did not his Grace know, that they offered to subscribe to the use of the Service Book as far as they could apprehend it consonant to truth, though they could not give it under their hands, that there was nothing in it contrary to the word of God, nor promise to use the whole without the least variation, in their public ministry? But according to the Archbishop's logic, the Church must be infallible or no Church at all.” Neal also says that there were more than 500 beneficed clergymen in the Church of England who had secretly subscribed to the principles of the Puritans; and in reply to Bishop Maddox, who exultingly points to this fact as a proof of the lenity of Government, adds, “that there were more than twice 500 clergymen who made a shift to keep their places in the Church.” To which the editor of Neal's history says,—“But, when at the same time,

¹ *History of the Puritans*, vol. i., p. 323.

² Page 324.

they were continually exposed to suffer from the rigour of Government;—when, as Dr. Bridges declared, a third part of the ministers of England were covered with a cloud of suspensions;—when many smarted severely for attempting a reformation, for which they all wished and prayed;—when Cartwright, Travers, Field, Johnson, Cawdery, Udall, and other leaders of the Puritans, were suspended, imprisoned, and frequently in trouble, not to say dying under the hand of power;—the reader will judge with what propriety his Lordship exults over our author.”¹ Macaulay, in his essay on Lord Bacon, after mentioning that Bacon, in his 13th year, was entered a student at Trinity College, Cambridge, goes on to say—“The master was Whitgift, afterwards Archbishop of Canterbury, a narrow-minded, mean, and tyrannical priest, who gained power by servility and adulation, and employed it in persecuting with impartial cruelty those who agreed with Calvin about Church Government, and those who differed from Calvin touching the doctrine of reprobation.”² He was now in a chrysalis state—putting off the worm, and putting on the dragon-fly—a kind of intermediate grub between sycophant and oppressor. He was indemnifying himself for the court which he found it expedient to pay to the Ministers, by exercising much petty tyranny within his own college.”

On the contrary, Stow, in his *Annals*, says of Whitgift, that he was “A man born for the benefit of his country and the good of the Church: wherein he ruled with such moderation, as he continued in his Prince’s favour all his life; surprising [suppressing] such new sects as in his time began to rise, as by his learned work of purpose, written by him against such schisms, does well appear. Whose advancements for his good life and sincere manners, in the University of Cambridge, and in the commonwealth, grew by these degrees, &c.” Fuller also says that Whitgift was “one of the worthiest men that ever the English hierarchy did enjoy.”³ Collier, in his *Ecclesiastical History*, speaking of the efforts made by the Puritans to obtain the upper hand, says—“Thus the Church affairs stood when *Whitgift* came to the See of *Canterbury*. Now this prelate had no latitude for indulgence or comprehension: he had formerly engaged in controversy with Cartwright, and was entirely for a thorough conformity.” After describing what great friends the Puritans had at Court, and the petitions of these

¹ See Ed. Note, vol. i., p. 387.

² The *Predestinarian Controversy* sprang up about 1595, and occasioned the drawing up, under the direction of Archbishop Whitgift, of the nine propositions known by the name of the *Lambeth Articles*.

³ See FULLER’S *Church History*, book ix., 1655.

friends to the Queen on their behalf, which, however, he says, she would not listen to, he adds—“And to prevent importunities of this kind she referred ecclesiastical business wholly to Whitgift’s management. This prelate acted vigorously, and answered the confidence put in him.”¹ Further on he says—“In short, no part of his character was without its proper commendation. He had learning, courage, and temper suitable to his station: his public motions were easy, but not without vigour; and it was his custom to do a great deal of business without much appearance of effort and struggle.”²

Whitgift’s public character is thus briefly but graphically given by his biographer—“Invincible patience was conspicuous in this . . . Archbishop, under those many oppositions, taunts, reproaches, calumnies, clamours, lies, and unsufferable abuses he underwent in Parliaments, in Court, in city, in country; and for nothing else but for labouring to preserve and keep the Church of England as it was legally established in the first reformation of it. All which, notwithstanding, he went on steadily, and with meekness and forbearance persevered in his pious purposes, and succeeded at length beyond expectation; making good his motto, *That he that beareth patiently, overcomes at last.*”³

Another ecclesiastical historian attributes all the acts of Elizabeth’s commission-court to the Queen’s passion to preserve her crown and her prerogative. To this account, he says, “we are to place all the measures, which she directed, and she alone, against the disturbers of the uniformity which was established. To her alone it was owing at first, and not to her bishops, that no concession or indulgence was granted to tender consciences. She understood her prerogative, which was as dear to her as her crown, and life, but she understood nothing of the rights of conscience in matters of religion; and like the absurd king her father, she would have no opinions in religion, acknowledged at least, besides her own. She restored the Reformation, it is true, and, I believe, restored it upon principle: she was, likewise, at the head of the Protestant religion abroad, in assisting those who professed it in France, and the Netherlands, as well as Scotland, and it was her interest to do so; but where her interest called upon her to neglect the reformed religion, she did it without scruple.”⁴ The same writer has laid the blame of the separation from the Church of England, and of the evils of which it was productive, chiefly on the Puritans. “It was much more owing (he says) to the weakness and want of judgment in

¹ Vol. ii., p. 583.

² Vol. ii., p. 658.

³ *Life of Whitgift*, Ded. Epis., vol. i.

⁴ WARNER’S *Ecclesiastical Hist. of England*, vol. ii., pp. 474, 475.

the Puritans, who could think such things were sinful about which the Scriptures were wholly silent, and who desired a great majority to give way to the humour of a few, than to the superstition and want of temper in the Queen and the Archbishop, who could press such indifferent rites, with that severity, before the minds of men had time to be reconciled to them.”¹

Such are some of the various and conflicting opinions concerning the public proceedings of Whitgift. One thing is certain, and it is this, we ought to congratulate ourselves that we live in less arbitrary and intolerant times than the days of the Tudors. A description of those national monuments that were destroyed by the late conflagration would lose much of its interest, if it was not accompanied by a brief sketch of the lives of the eminent men in memory of whom these were erected; yet it is not our wish to open afresh wounds inflicted by the Church of Christ on herself. Better, we opine, would it have been, if the unhappy differences alluded to in the foregoing historic notices of Archbishops Grindall and Whitgift had never occurred; more heavenly far, if the members of the Reformed English Church, instead of bickering with each other concerning what after all seem comparatively but secondary considerations, had gone unitedly and gloriously onwards winning souls to Christ. It fell out otherwise, however, and the burning down of the old Parish Church of Croydon forces us to the bitter retrospect.²

“Whitgift,” says Fuller, “was a man of middle stature, black haired, of a grave countenance, and brown complexion; small timbered, but quick, and of indifferent good strength, and well shaped to the proportion of his bulk: of a milde and moderate disposition, of a free

¹ WARNER'S *Ecclesiastical Hist.*, vol. ii., p. 437.

² Alluding to the period in which Archbishop Whitgift lived, Sir J. Mackintosh says—“The English nation was now divided into three theological and political parties: the *Churchmen*, who considered the ecclesiastical revolution as already sufficient; the *Puritans*, who sought a more perfect reformation, by agitating the minds of the people; and the *Catholics*, who, supported by all the great powers of the Continent, did not despair of re-establishing the ancient Church by another revolution. These sects constituted the *parties* of Elizabeth's reign. The whole nation were classed under these sub-divisions. A considerable body of the ancient Church adhered to the Catholic religion: a still larger proportion favoured the Catholics. The strength of the Puritans lay in great towns, the scenes of bold discussion, and the favourite dwelling of prevalent innovations. The Queen's preference for the Churchmen was inevitable; she disfavoured the Puritans, not only for disputing her authority, but as, in her judgment, distracting the Protestant party. The season for open war against the Catholics was fast approaching.”—*Hist. of England*, vol. iii., p. 166.

The success of that which all historians agree in describing as the *glorious* reign of Elizabeth, was mainly owing, under Providence, to the sagacity that princess displayed in the choice of her counsellors; and it remains upon record, that for a period of twenty years Archbishop Whitgift was identified with the administration, and was one of the most favourite advisers of the great Queen. Queen Elizabeth is said to have called Whitgift her “*little black husband*.”

minde, and a bountifull hand towards his household servants, his poore neighbours, but especially towards schollers and strangers; many whereof resorting hither out of *France* and *Germany* (among whom that famous man *Drusius*, *Renicherus*, and others) he most courteously entertained, and very liberally relieved: a diligent preacher, as well after his preferments as before, seldome failing any Lord's Day; while he was Bishop of *Worcester*, notwithstanding his important and incessant employments otherwise, but that he preached in some of the parish churches thereabouts, and no lesse frequently when he was Archbishop, visiting the Church and pulpit at Croydon, during the time of his residence there in the vacations from attendance at Court." ¹

The Archbishop's patronage of Hooker, the author of the "Ecclesiastical Polity," should be remembered; the fifth book of this work, appearing in 1597, was dedicated to Whitgift.

Whitgift entertained the desire of supporting habits of liberality and bounty at his palace, frequently receiving at his table the nobility, gentry, and clergy of his diocese and neighbourhood. At Christmas he kept open house. Occasionally he maintained an unusual degree of state, and required to be attended with the bended knee. The Archbishop appointed every Thursday in term a solemn court day, when he caused a sermon to be preached in his chapel, and entertained in a costly manner the Commissioners and their attendants. Every third year he went into Kent, unless prevented by urgent business. Upon these journeys he was usually attended by his retinue, amounting to two hundred persons; in addition to these, he was honourably escorted by the gentry of the county, so that he sometimes entered the city of Canterbury with a procession of eight hundred or a thousand horse. For the purpose of encouraging military discipline, he had a good armoury and a competent number of horses; so that he was able, from amongst his own servants, to equip at all points a regularly trained little force of one hundred foot and fifty horse. At the momentous period at which the *Invincible* Spanish Armada, as it was vainly called, was almost upon the shores of Britain, this little force, with Whitgift at its head, was ready to take its share in defence of the sovereign and country. In that alarming crisis, Whitgift patriotically joined the rest of his countrymen heart and hand against foreign and papal domination. He inculcated the necessity of earnest prayer for aid to the Almighty. He wrote letters to the Bishops of his province, com-

¹ *Life of Whitgift*. FULLER'S *Abel Redivivus*. Lond., 1651.

manding them to arm their respective clergy, and to urge them by explaining, that, as the clergy lived in the same commonwealth, and were embarked in the same common danger with the rest of the Queen's subjects, they were bound in this season of imminent danger to set an example of patriotic action in defence of their gracious sovereign, their own families, and country; and, as we have before stated, he assembled and equipped his own retainers. But happily the dreaded invasion was frustrated; the event, as is well known, being, that under the providence of the Almighty, the leviathan Armada was ignominiously vanquished, and miserably scattered. Upon the revolt of the Earl of Essex, Whitgift's armed force was the first to enter the gates of Essex House, and to secure the premises. When the Earl surrendered, he was first conducted to Lambeth House, where he remained some time, and afterwards sent to the Tower. The Archbishop's military preparations were somewhat carped at by his enemies.

Archbishop Whitgift was a great benefactor to the town of Croydon, residing there frequently. He founded an hospital in this place, which goes by his name. It was finished on the 29th September, 1599, and endowed with lands, for the maintenance of a warden, schoolmaster, and twenty-eight poor brethren and sisters, or a greater number, not to exceed forty, if the revenues should admit of it. The building of this hospital cost him above £2,700. "This memorable and charitable structure of brick and stone," says Strype, "one of the most notable monuments founded in these times, for a harbour and subsistence for the poor, together with a fair school-house for the increase of literature, and a large dwelling for the schoolmaster, the Archbishop had the happiness, through God's favourable assistance, to build and perfect in his own lifetime. And the reason why he chose to do it himself, while he was alive, was, as Mr. Stow, the historian, had heard from his own mouth, *because he would not be to his executors a cause of their damnation*; remembering the good advice that an ancient father (St. Gregory) had left written to all posterity, '*Tutior est via, ut bonum, quod quisquis post mortem sperat agi per alios, agat, dum vivat ipse, per se;*' i.e., The good that any one hopeth will be done by others, after he is dead, that he do it himself while he is alive is much the safer way."¹ Of the condescension of this prelate to the inmates of this hospital, we are told by Izaak Walton, in his life of Hooker, that he visited them so often, "that he knew their names and dispositions, and was so truly humble, that he called them brothers and sisters; and whenever

¹ *Life of Whitgift*, vol. ii., p. 420. 1822.

the Queen descended to that lowliness to dine with him, at his Palace at Lambeth, which was very often, he would usually the next day shew the like lowliness to his poor brothers and sisters of Croydon, and dine with them at his hospital, at which time you may believe there was joy at the table." In connection with this work, Sir G. Paul has recorded a saying of Boyce Sisi, ambassador from France at the time of the Archbishop's death. In answer to an enquiry as to what works Whitgift had published, the ambassador was told that he had only published certain books in the English language in defence of the ecclesiastical government; but on its being incidentally mentioned that he had founded this hospital and school, "truly (replied the ambassador), an hospital to sustain the poor, and a school to train up youth, are the worthiest books that an Archbishop could set forth."

The Archbishop was much with Queen Elizabeth during her last hours, performing the offices of religion. Her death drawing near, the Archbishop exhorted the Queen to fix her thoughts on God, the better to draw off her mind from secular things concerning her kingdom and successor, that some of her Court had propounded to her. To which the dying Queen answered she did so; nor did her mind wander from God. And as a sign thereof, when she could not speak, she was observed frequently to lift up her eyes and hands to heaven.

And as the Archbishop had the honour to perform the last duties to Queen Elizabeth, so he likewise set the crown upon the heads of King James and Queen Anne, his royal consort, at Westminster, on St. James's Day, July 25, 1603, with all the pomp accompanying that solemnity.¹

The closing years of Whitgift's life were somewhat oppressed with fears respecting the safety of that Church, the establishment of which had been the great object of his life; indeed, to his concern for it may be attributed that illness which hastened him to his end. As the session of Parliament approached, in which certain matters relating to the Church were to be discussed, in order to be the better prepared, he appointed a meeting to be held at the Bishop of London's palace, at Fulham. Thither, on a severe day in the month of February, he repaired in his barge, and being now an old man above seventy-three years of age, he was seriously affected. At night he complained of cold; but notwithstanding his indisposition, on the Sunday following he went to the Court at Whitehall, where both before and after divine service he had a long conference with the King respecting the affairs of

¹ *Life of Whitgift*, vol. ii., pp. 467, 468.

the Church. On leaving the King, and on his way to dinner, he was seized with a paralytic stroke, which deprived him both of his speech and the use of his right side. He was afterwards conveyed to Lambeth. King James was greatly affected by his illness, and Sir G. Paul states that when he visited Whitgift on his death bed he expressed himself in these words—"He would beg him (Whitgift) of God in his prayer; which, if he could obtain, he should think it one of the greatest temporal blessings that could be given him in this kingdom." In answer to his Majesty, when he could hardly be understood, Whitgift's last words were—"Pro Ecclesia Dei, pro Ecclesia Dei;" for the Church of God, for the Church of God.

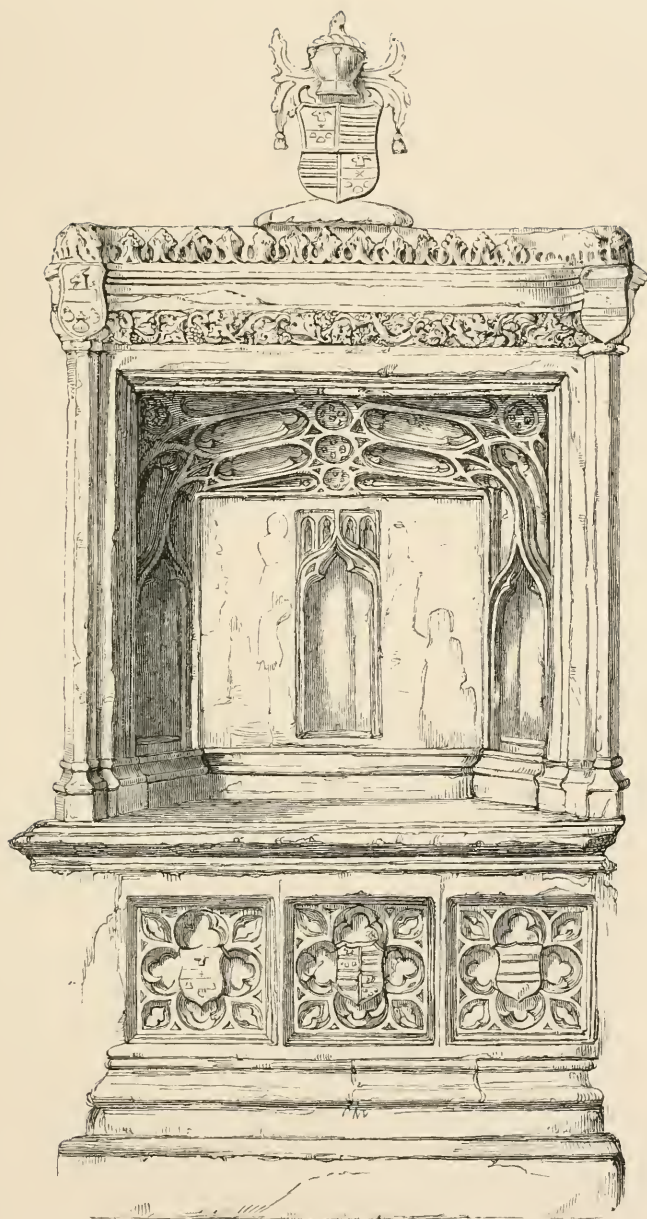
The particular circumstances of his funeral are thus recorded—"His corpse was carried to Croydon (where he had founded a lasting monument of his right Christian charity), and there honourably interred in the parish Church, March the 27th, 1604, with a decent solemnity, two noblemen, that had formerly been his pupils, mourners, and carrying his banners, *viz.*, the Earl of Worcester and Lord Zouch; and Dr. Babington, Bishop of Worcester, another of his *quondam* pupils at Trinity College, preaching at his funeral; taking for his text those words recorded of a great and good high priest—2 Chron. xxiv. 15, 16, *Jehoiadah waxed old and full of days, and died, etc. And they buried him in the city of David, because he had done good in Israel, and towards God and his house.* Where, by comparing our good Archbishop with that good high priest, he gave himself opportunity to shew how much good he had done in our Israel, and towards God and his house. He lived and died in great reputation; and particularly happy in being highly esteemed for his wisdom, learning, and piety, by both his sovereigns, Queen Elizabeth and King James, who both consulted with him in all matters of the Church, and in making laws and orders for the well governing of it; and likewise in taking always his advice for proper men to be placed in the chief preferments of it. And who, seeing the great danger of the overthrow of the religion happily reformed at first, *viz.*, of the doctrine of it by Papists, and the discipline and constitution of it by the new reformers, devoted himself, his pains, his studies, his learning, his interest, to the preserving of it, wherein he had success to the end of his days, though through much opposition."

The monument erected to Archbishop Whitgift's memory is very similar, but inferior, to that of Grindall. A representation of the effigy is given in page 43. Whilst these lines are being written the Archbishop's features are obscured by molten lead, a circumstance to

which posterity may owe the preservation of the lineaments of this celebrated man. Whitgift's monument, although chipped, and otherwise much knocked about, might, perhaps, be restored; at all events, the inscriptions, said to have been composed by Dr. Benjamin Charior, one of the Archbishop's chaplains, are unimpaired.

Adjoining the last, on the south wall, is a tomb presumed to commemorate Thomas Warham, Esq., who died at Haling, 1478, and who ordered his body to be buried in the Chapel of St. Nicholas, before the image of our Lady of Pite. The tomb is inserted in the wall, and divided at its base into three quatrefoil panels, each containing a shield of arms. An obtuse-pointed arch, surmounted by a richly sculptured cornice, is over the tomb, above which, on the wall, is a shield with mantling and helmet, bearing the arms of the ancient and noble family of Warham. The soffit of the arch is divided into trefoil-headed panels, and under the arch, in the recess, are indents of the figures of a man and woman kneeling, having labels issuing from their mouths, which, with every other inscription, have been sacrilegiously torn away.

A very mutilated monument, although preserving traces of having once possessed considerable merit. The spectator cannot fail to notice the difference between it and the adjoining one to Archbishop Whitgift. This has an unassuming, modest character, but rich withal in graceful lines and floral ornamentation, sweetly blended together. The other is staring and pompous, and tricked out with all the gewgaw tinsel of a false taste. These two monuments illustrate the state of art in this country at the respective periods of their execution. Warham's was erected when English sculpture was in high perfection. The varied mullions of windows, the profuse carvings of foliage, the corbels and figures of our cathedrals and old churches, prove alike how successfully nature had been studied, and how extensively the art was encouraged. There can be no question, that amidst the contentions of religious parties at the time of the Great Reformation, art in this country received a check which it took centuries to recover. In the year 1538, Henry VIII. issued an injunction, that all images which had been worshipped, or to which idle pilgrimages had been made, should be taken down and removed from the churches. In the reign of Edward VI., in the year 1548, his uncle, the Duke of Somerset, the Protector, and Council, ordered all images, without distinction, to be thrown down and destroyed. The iconoclastic spirit continued, with more or less mitigation, till its great explosion during the civil wars. There is good reason to believe an immense number of very beautiful



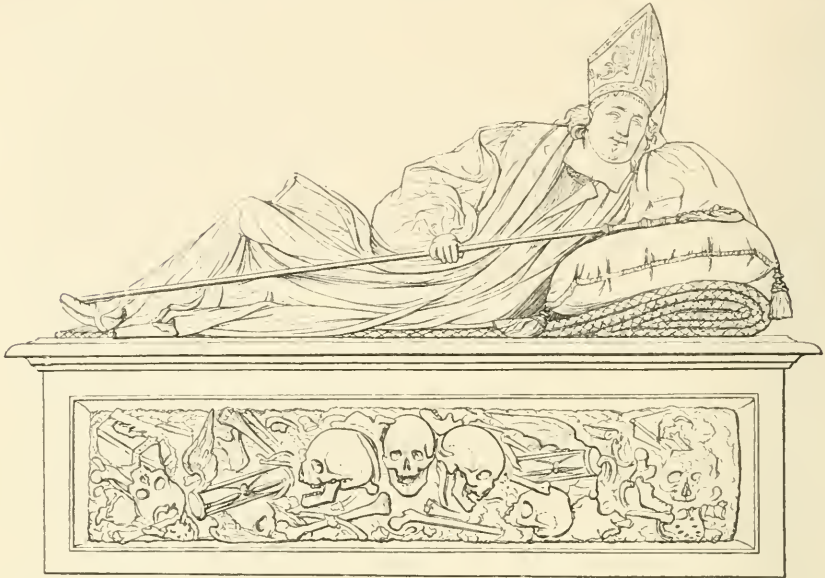
WARHAM'S TOMB.

works were destroyed during this period, that some in this very Church suffered, and it is not improbable that amongst the number was the tomb of the Warham. It was during the abasement of art in England that Whitgift's monument was raised, when the study of nature had been forsaken, and when dormant original talent, forced to borrow of foreign models, by a strange mixture of Corinthian and Roman shapes, with its own childish conceits, sought to awe the ignorant; and to so low an ebb had matters come, that they were even fain to copy one another's silly inventions, this tomb of Whitgift being almost a facsimile of Archbishop Grindall's. Yet although, in an artistic point of view, these works possessed small merit, to the antiquary and the historian they were invaluable. Considered with attention, they were capable of furnishing various and original information. They gave us well-defined ideas of celebrated personages, and made us acquainted with the customs and habits of the time, thus giving to history a body and a substance, which language fails to convey. Their complete preservation, therefore, was of moment, even to their very colouring; but fire in a few hours has effected that which centuries failed to do, and which can never be replaced.

Warham's tomb has been less damaged by the late fire than any other monument in the Church. The old stone tombs, namely, Ellis Davy's, Warham's, and Mill's, have stood the heat a great deal better than the alabaster and marble monuments.

In the same chancel of St Nicholas, against the south wall, and next to that of Warham, was a splendid monument to the memory of Archbishop Sheldon, representing the recumbent effigy of the Prelate, in his archiepiscopal robes and mitre. His left hand sustained his head, and in his right was a crosier. There was great individuality in the physiognomy of the Prelate, which, together with the mitre, was very nicely sculptured. The drapery of the figure, however, was not in good taste, and it was, moreover, carved in a very bad piece of marble. Round the sarcophagus portion of the monument, executed in bold relief, are the remains of an allegorical kind of subject, in which winged hour-glasses, bits of coffin, bones, worms, and dirt commingle. The composition of this relief is excellent, the gradual manner in which it increases from the sides to the centre very skilfully rendered, whilst the critical accuracy of the knowledge displayed was indeed surprising. The spectator knew not which object in it to admire most, they were all such good imitations. The skulls in the central compartment, for manipulation, successfully vied with the most renowned sculpture. The marbles from the Parthenon at Athens are as good examples of

this sort of thing as can be found. Those glorious fragments were executed in the days of Pericles, by Phidias and his school; yet they

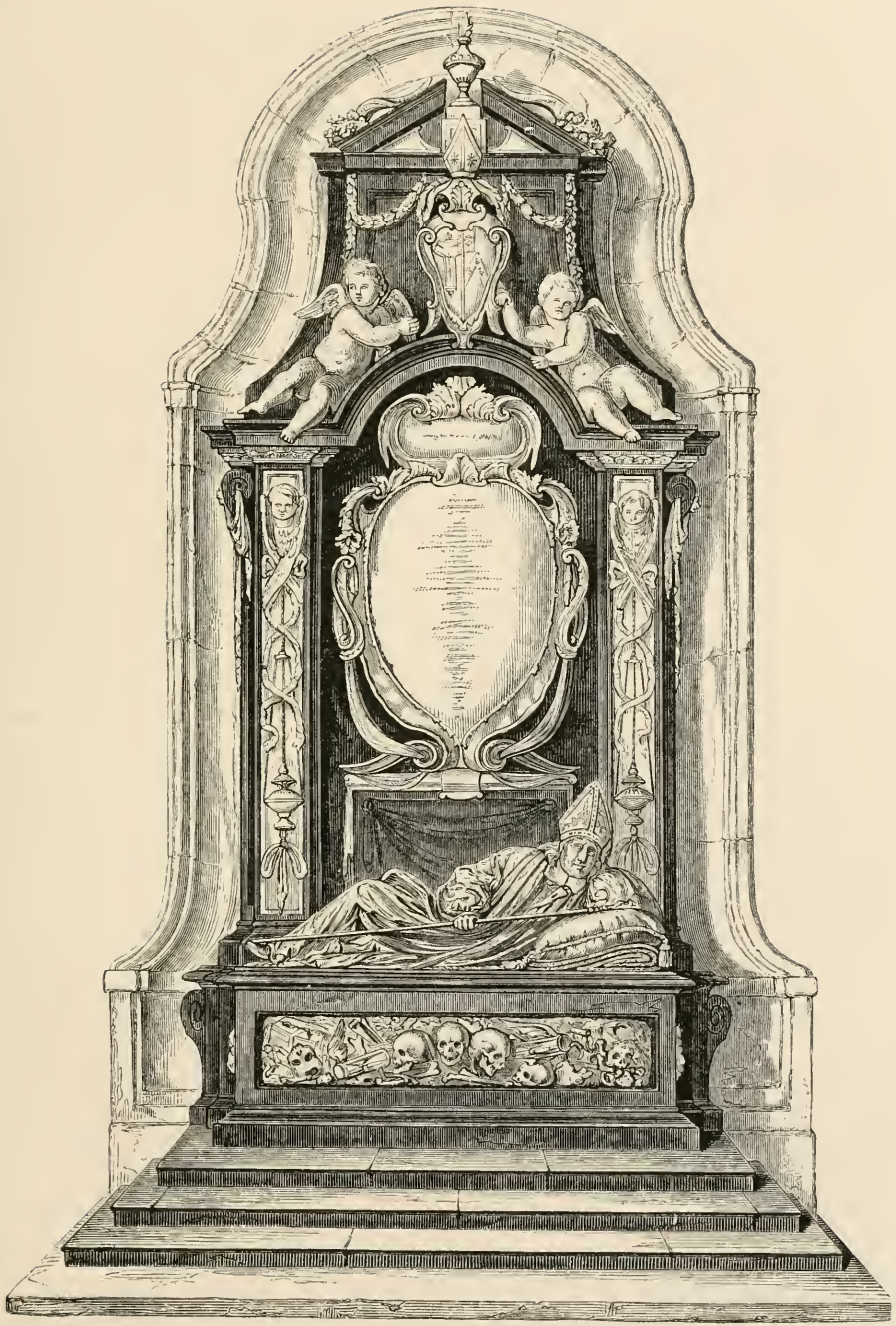


contain nothing superior to the manner in which the sutures of these skulls were defined. The effigy and sarcophagus portion of this monument possessed also, in an eminent degree, those qualities of character and imagination which constitute the higher excellencies of the sculptor's art. This sculptured sermon recalled the poet's lines:—

“ Remove yon skull from out the scatter'd heaps :
Is that a temple where a God may dwell ?
Why, ev'n the worm at last disdains her shatter'd cell !

Look on its broken arch, its ruin'd wall,
Its chambers desolate, and portals foul :
Yes, this was once Ambition's airy hall,
The dome of Thought, the palace of the Soul :
Behold through each lack-lustre, eyeless hole,
The gay recess of Wisdom and of Wit,
And Passion's host, that never brook'd control :
Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement refit ?”

Alas! that so great a triumph of the sculptor's art should have been subjected to such a fire. The Prelate's grand countenance, and the cherubim above, are smashed; whilst of the inimitable sculpture on the sarcophagus, those finer touches, that stamped it as the work of genius, have perished.



ARCHBISHOP SHELDON'S MONUMENT.

The statuary was by Joseph Latham, mason to the city of London, and the whole the work of English artists, a circumstance confirmed by Virtue, and which deserves to be known, as from the low state of the arts in England at that period the credit of executing this monument has been unjustly ascribed to foreigners.¹

On the tablet above the statue of the Archbishop was the following inscription:—

Hic jacet
 Gilbertus Sheldon,
 Antiquâ Sheldoniorum familiâ.
 In agro Staffordiensi natus,
 Oxonii
 bonis literis enutritus,
 S. S^c Theologiæ Doctor insignis ;
 Coll. Omnium Animarum Custos prudens et fidelis,
 Academiæ Cancellarius Munificentissimus,
 Regii Oratorii Clericus,
 Car. I^{mo} B : Martyri Charissimus ;
 sub Serenissimo R. Carolo II^{do},
 MDCLX, magno illo Instaurationis anno,
 Sacelli Palatini Decanus,
 Londinensis Episcopus ;
 MDCLXII, in secretioris Concilii ordinem
 cooptatus ;
 MDCLXIII, ad dignitatis ARCHIEPISCOPALIS apicem
 evectus.

VIR

Omnibus Negotiis Par, omnibus Titulis Superior,
 In Rebus adversis Magnus, in prosperis Bonus,
 Utriusque Fortunæ Dominus ;
 Pauperum Parens,
 Literatorum Patronus,
 Ecclesiæ Stator.
 De tanto Viro
 Pauca dicere non expedit, Multa non opus est ;
 Norunt Præsentes, Posterî vix credent :
 Octogenarius
 Animam Piam et Cælo Maturam
 Deo reddidit
 v Id. ix B^{rie}
 MDCLXXVII.

Surmounting the tablet, on which the foregoing was inscribed, were cherubim supporting a shield of arms—viz., *arg.* on a chev. *gu.*, three sheldrakes of the first on a canton of the second, a rose of the last, empaled by the arms of the See of Canterbury. Motto, “Fortiter et Suaviter.”

¹ See *The Present State of England*, 1683, p. 152.

Archbishop Sheldon was born at Stanton, in Staffordshire, in 1598. His father, though descended from an ancient family, was but a menial servant of Gilbert, Earl of Shrewsbury. Sheldon took his name from the Earl, who was his godfather. Having laid the foundation of a good education, he was entered of Trinity College, Oxford, in 1613, and after taking the usual degrees, was elected Fellow of All Souls' College in 1622. After he had taken orders, he became Chaplain to Lord Keeper Coventry, who made use of his services on various important occasions. As a reward for these services, he presented him with a prebend of Gloucester, and recommended him to King Charles I., as one who was well versed in political affairs. On the 2nd of May, 1633, his Majesty presented him to the vicarage of Hackney, in Middlesex. He was also Rector of Ickford, in Buckinghamshire; and Archbishop Laud gave him the rectory of Newington, in Oxfordshire. Proceeding B.D. Nov. 11, 1628, he took the degree of D.D. June 25, 1634; and in 1635 he was elected Warden of All Souls' College. He was also Chaplain in Ordinary to the King, and Clerk of his Closet, and in the road to further preferment, when the Civil Wars broke out, and checked his career. He was a zealous adherent of the royal cause, and was one of the Chaplains whom his Majesty sent for, to attend his Commissioners at the treaty of Uxbridge.

When attending the King, at Oxford, Sheldon was witness to the following remarkable vow made there by his Majesty:—"I do here promise and solemnly vow, in the presence and for the service of Almighty God, that if it shall please the Divine Majesty, of His infinite goodness, to restore me to my just Kingly rights, and to re-establish me in my throne, I will wholly give back to His Church all those impropriations which are now held by the Crown, and what lands soever I do now or should enjoy, which have been taken away either from any Episcopal See, or any Cathedral or Collegiate Church, from any Abbey or other religious house. I likewise promise for hereafter to hold them from the Church, under such reasonable fines and rents as shall be set down by some conscientious persons, whom I propose to choose with all uprightness of heart, to direct me in this particular. And I most humbly beseech God to accept of this my vow, and to bless me in the design I have now in hand; through Jesus Christ our Lord. Amen. Charles R., Oxford, April 13, 1646." This vow was preserved by Sheldon thirteen years under ground, and was first published by Echard.¹

¹ Vide Appendix to ECHARD'S *History of England*, p. 5.

On account of his loyalty he was ejected from his wardenship, and imprisoned for six months. Being liberated, he retired to his friends in the country, and from his own purse, and the contributions of others, sent frequent supplies to Charles II. during his exile. Dr. Palmer, who had been intruded into his wardenship, dying March 4, 1659-60, Sheldon again became Warden of All Souls, without, however, taking repossession, and continued so till the January following. He then became possessed of the mastership of the Savoy, which he kept till 1663. On the Restoration he received ample rewards for his sufferings and steady loyalty, being restored to his offices, and promoted to the See of London. He was consecrated October 28th, 1660.

The conference between the Episcopal and Presbyterian Divines, in 1661, was held at the Savoy, in Bishop Sheldon's lodgings. He is accused, by the opposite party, of want of fairness on this occasion. Rejecting the proposal of an amicable conference, he told the Presbyterian Divines, "That not the Bishops, but *they*, had been seekers of the conference, and desired alterations in the Liturgy; and that, therefore, there was nothing to be done till they had brought in all they had to say against it in writing, and all the additional forms and alterations which they desired." He did not often appear at the conference, and never entered into disputation, yet he was known to have had the principal share in the determination. To conciliate was certainly not his object; for when it was debated in Council, in August, 1662, whether the Act of Uniformity should be punctually executed that month, or be suspended for a time, Bishop Sheldon pleaded against the suspension, and carried the Council with him. "If," says his biographer, "in these and other instances he appears too much the political churchman, in public spirit and munificence, he sustained after an exemplary manner the character of a great prelate. He expended large sums upon the episcopal houses of the See of London; and being, in 1663, translated to that of Canterbury, he rebuilt the library at Lambeth, and made many additions to its contents."

In the year 1667, Archbishop Sheldon honourably lost the King's confidence, for advising him to put away his mistress, Barbara Villiers, and never recovered it again.

On the removal of Lord Clarendon from the Chancellorship of the University of Oxford, he was chosen to succeed him, in December, 1667, and he immortalised his name in that University by the erection, at his sole expense, of the celebrated theatre which bears his name. Of this act Bishop Lowth says, "*Munus dignum auctore—quod eum intueor et circumspicio videor mihi in ipsa Roma, vel in mediis Athenis*

antiquis illis, et cum maxime florentibus versari." The architect employed was Sir Christopher Wren.¹ The building was completed in about five years, and was opened with great solemnity, July 9, 1669, before the Vice-Chancellor, heads of houses, etc. The expense of the building was more than fourteen thousand pounds, and the Archbishop "bequeathed two thousand more, to be employed," says Wood, "in buying land, whose revenue might support the fabric, and the surplussage be applied to the learned press." Immediately after the opening of this edifice the Archbishop resigned the Chancellorship, and retired from public business. During the latter part of his life he chiefly resided at Croydon. He died at Lambeth on the 9th of November, 1677, in the 80th year of his age.

Sheldon's character has been variously represented, as must be expected, in the reports of contending parties. Dr. Samuel Parker, Bishop of Oxford, who had been his Chaplain, says in his "Commentarii de Rebus Sui Temporis," that "he was a man of undoubted piety; but though he was very assiduous at prayers, yet he did not set so great a value upon them as others did, nor regarded so much worship as the use of worship, placing the chief point of religion in the practice of a good life. In his daily discourse he cautioned those about him not to deceive themselves with an half religion, nor to think that divine worship was confined within the walls of the Church, the principal part of it being without doors, and consisting in being conversant with mankind. If men led an upright, sober, chaste life, then, and not till then, they might look upon themselves as religious; otherwise it would signify nothing what form of religion bad men followed, or to what Church they belonged. . . . He had a great aversion to all pretences to extraordinary piety, which covered real dishonesty; but had a sincere affection for those whose religion was attended with integrity of manners." To young men of rank, Sheldon's advice was always thus:—"Let it be your principal aim to become honest men, and afterwards be as devout and religious as you will. No piety will be of advantage

¹ The Sheldonian Theatre, at Oxford, was Wren's first executed building, and he was upwards of thirty years old before he commenced it. In 1661, two years previously, however, he had been appointed by King Charles II. Deputy Surveyor-General of the Royal Works and Buildings, and in that capacity had been engaged to design, and superintend, his proposed architectural works, the reparation of [old] St. Paul's Cathedral, the restoration of Windsor Castle, and the building of a new palace at Greenwich. Up to the year 1661, Wren's time was absorbed in philosophical pursuits, and he does not appear to have entertained the idea of becoming an architect. About fifty years after the Sheldonian Theatre was built, among other contrivances to annoy the venerable Wren, a report was raised that it was in a dangerous state; but on its being surveyed and strictly examined by competent persons, the whole fabric was reported to be in perfect good order.—ELMES'S *Sir C. Wren and Times*.

to yourselves or others unless you are honest and moral men." Burnet says that he was a very dexterous man of business, had a great quickness of apprehension, and a very true judgment, but thinks he engaged too deeply in politics. "He had an art that was peculiar to him, of treating all that came to him in a most obliging manner; but few depended much on his professions of friendship. He seemed not to have a deep sense of religion, if any at all, and spoke of it most commonly as of an engine of government, and a matter of policy;" but he allows that he was a very generous and charitable man.¹ As some excuse for any unnecessary severity that he may have exercised, it is but fair to remember the injury and sufferings that he had himself undergone. During the time of the Great Plague he firmly continued at Lambeth, notwithstanding the extremity of the danger, and with his diffusive charity preserved great numbers alive that would otherwise have perished; also by his affecting letters to all the Bishops he procured great sums to be returned out of all parts of his province.

Archbishop Sheldon never published anything but "A Sermon preached before the King at Whitehall, upon June the 28th, 1660, being the Day of Solemn Thanksgiving for the happy Return of his Majesty," on Psalm xviii. 49. Lond. 1660. He was intimate with Chillingworth, and was the means of persuading that celebrated man to subscribe the Thirty-nine Articles of the Church of England.

On a neat white marble tablet, affixed to the wall, nearly opposite the last, now destroyed:—

Beneath are deposited the remains of the most reverend
John Potter, D.D., Archbishop of Canterbury, who died October X. MDCCXLII,
in the LXXIV year of his age.

On the ground, adjoining the east wall, on a black marble ledger:—

Here lyeth the body of
The most reverend Dr. Thomas Herring,
Archbishop of Canterbury,
who died March 13, 1757, aged 64.

¹ Archbishop Sheldon expended, from the time of his being created Bishop of London to his death as Archbishop of Canterbury, a period of about sixteen years, as his account books show, upon public, pious, and charitable purposes, above sixty-six thousand pounds; according to others, amongst whom is his treasurer, Ralph Snow, Esq. (including the charitable bequests mentioned in his will), the sum of *seventy-two thousand pounds*. The monument to his memory was erected by his nephew and heir, Sir Joseph Sheldon, then lately Lord Mayor of London.—*Biog. Brit.*

Near, on a black marble ledger :—

Depositum
 Gulielm Wake
 Archiepiscopi Cantuariensis,
 Qui obiit XXIV Januarii, Anno Dom. MDCCXXXVI.
 Ætatis suæ LXXIX.
 Et
 Etheldredæ uxoris ejus,
 Quæ obiit XI Aprilis MDCCXXXV,
 Ætatis suæ LXII.

Before the tomb of Warham, on a ledger :—

Here lieth the body of
 Sir Joseph Sheldon, K^t,
 some time L^d Mayor of London,
 the eldest son of Ralph Sheldon, Esq.,
 who was the elder brother of Gilbert Sheldon,
 L^d Archbishop of Canterbury.
 He left issue two daughters, Elizabeth & Ann,
 and died Augst y^e 16^o, 1681,
 in the 51st year of his age.

Near, on a ledger :—

M.S.
 To the memory of y^e worthy
 Lady Elizabeth Gresham, etc.

SOUTH AISLE.

On an oval white marble tablet, affixed to the wall, opposite Archbishop's Sheldon's monument, but now demolished, was the following inscription :—

Beneath this place were deposited the remains of Thomas
 Brigstock, Esq. ; he died of a decline, 27th October, 1792, in
 the 17th year of his age. If a suavity of manners and goodness of
 mind could have preserved his life, he would not now
 been numbered among the dead.

On the south wall, on a brass plate, existing in 1859, yet now nowhere to be found :—

Here under lieth Buried the bodie of Franc
 Tirrell, sometime Citizen and Grocer of London.
 He was a good Benefactor to the poore of
 divers Hospitalls, Prisons, and Pishes of London,
 and to the continuall relief of the poore
 Fremen of the Grocers. He gave to this Pische
 200*l.* to build a newe Market house,¹ and 40*l.*
 t^o beautifie this Church, and to make a new
 Saintes Bell.² He died in September 1600.

¹ When the old market house was pulled down in 1807, the following inscription was discovered :—

“This Markett House was buylt att the coste and charges of Francis Tirrell, citizen and Grocer of London, who was born in this towne, and departed this worlde in Sept. 1600.”

² One John de Aldermaston, who was buried in this Church in 1403, left, by will, twenty sheep, for the purchase of a new saints' bell.—Vide *Reg. Arundel*, fol. 212, b.

NAVE.

On the wall at the south-east end of the nave was an elegant column of white marble, supporting a funereal urn, designed by Glover, the author of "Leonidas." Of this monument, which was erected to the memory of Philippa Bourdieu, the subjoined is a representation. During the progress of the late conflagration, Foreman W. E. Lancaster, one of the Local Board's Volunteer Fire Brigade, was struck on the head, and received a compound fracture of the thigh, by the falling of this monument upon him.

On the opposite side of the nave, in the same situation as Philippa Bourdieu's monument, is, at the present moment, a dilapidated and tottering column of white marble, supporting a funereal urn, with the following inscription:—

Sacred to the memory of Mrs. Anne Bourdieu,
wife of John Bourdieu, Esq., of Golden Square, London.

She departed this life

the XXIII of March, MDCCXCVIII,
aged XXXI years.

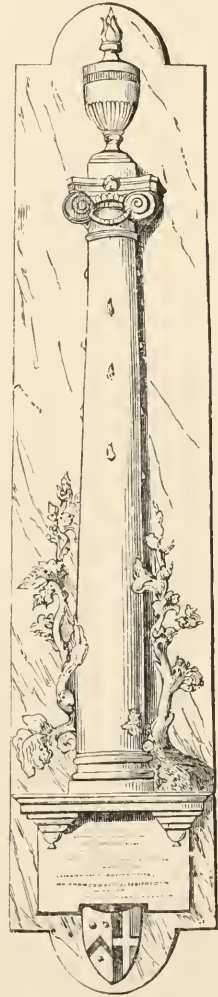
A virtuous daughter and a sister kind,
A tender mother, and a wife refin'd,
Who all the various dues of life sustain'd,
Inspir'd by wisdom, and in honour train'd,
Lies here entomb'd ; here virtue, beauty, grace,
Ready for heav'n, have run their earthly race ;
Yet to the shorten'd course of youth confin'd,
She shew'd but glimpses of her glorious mind ;
Where multitudes of virtues pass'd along,
Each moving onward in the lovely throng,
To kindle admiration, and make room
For greater multitudes that were to come ;
But her vast mind, rich with such gifts divine,
In heaven's eternal year alone could shine.

On the ground, on a rough marble, with arms¹—

Here lieth interred the body of the truly pious and
singularly accomplish'd Lady Dame Ruth Scudamore,
daughter to Griffith Hamden, of Hamden, in the county
of Bucks, Esq. ; first married to Edw. Oglethorpe, Esq.,
sonn & heir to Owen Oglethorpe, in the county of
Oxford, Knight, and by him had 2 daughters ;

after to S^r Phillip Scudamore,
of Burnham, in the county of Bucks, K^t ; and lastly to
Henry Leigh, Esq^r, sonn and heir to S^r Edw. Leigh,
of Rushall, in the county of Stafford, K^t ;
by him had one son, named Samuel, now living.

She dyed at Croydon, March 28, 1649,
being the 73rd year of her age.



¹ In memory of an aunt of the immortal patriot, Hampden.

On a brass plate, with arms :—

Here lyeth buried the body of Nicholas Hatcher,
of Croydon, in the county of Surry, Gentleman, who was
Captaine of a Troop of Horse, under his
Most Sacred Majestic King Charles the First,
and Yeoman-Usher in Ordinary to His Majestic
King Charles the Second.

Who departed this life the 29th of September, in the year
of our Lord God 1673, aged 69 years.

On the ground, on a large black marble ledger, were the effigy, in
brass, of a man, and the indents of the figures of
a woman and child. The brass and the inscription
plate are gone, but the following are the words
which the latter contained :—



Here lieth interred the body of John Packington, late
of the Parsonage of this Towne of Croydon, who decea-
sed the XXII day of June, An. Dom. 1607, leaving issue, one
Onely childe Henry Packington by Anne his wife, who
yet surviving, at her decease, appoynteth here
her place of buriall.¹

On the same stone, a little lower :—

Curteous Reader, knowe that here doth lye
A rare example of true pietie,
Whose glorie 'twas to prove herselfe in life
A vertuous wooman, and a loyall wife.
Her name to you obscurely Ile impart
In this her Anagramme no arme but Hart ;
And least you joyne amis and soe loose ye name,
Looke underneathe & you shall find ye same.
Martha Burton, ye wife of Barnard Burton, Esq.,
deceased ye 20h day of November, and was buryed
ye 26h day, An^o Dni. 1668.

On a black marble ledger formerly was the brass represented on
page 69, to the left, and on a brass plate underneath it these words :—

Elizabeth, daughter of John Kyngc, and Clemente his wyfe, the wyfe of Samuel Flynche,
unto whom she bare thre sonnes and two daughters,
and decessynge the xij daye of November, here lyeth interred,
Anno Dni., 1589, ætatis suæ 21.

The brass alluded to, with five other brasses belonging to Croydon
Church, were stolen by the workmen employed in the restoration of
1859. Truth compels the writer reluctantly to add, that, if ancient
memorials and records in general were not more carefully preserved

¹ See AUBREY'S *Antiquities of Surrey*, vol. ii.

than some belonging to the Parish Church of Croydon have been, history would very quickly become a mere confusion. Of the numerous



inscribed slabs mentioned by Ducarel, in his *History of Croydon*, published in 1783, by Steinman in his work, published in 1834, or in my own book on Croydon Church, brought out so recently as 1856, described as lying on the Church floors, not more than half of them were to be found previously to the late fire. Of those that could be found, many did not occupy their proper places. Fragments of the particular brass alluded to, as well as of the two others represented above, after considerable trouble, were discovered; and having been soldered together, were placed for security in the vestry, where it is supposed they perished during the fire.

Here the writer would acknowledge that he was misinformed respecting the brass inscription to Egidius Seymor, mentioned in page 40; this had not been stolen. It is now safe in the possession of the parish clerk, who, if permitted, doubtless will restore it to its proper place when Croydon Church shall be rebuilt.

¹ These two figures were on one stone, on the floor of the north aisle; the inscription had previously disappeared.

NORTH AISLE.

On the ground at the entrance of the aisle, from the west, on black marble ledgers, these :—

Memorie Sacrum :

To the pious memory of his religious Father,
Ralph Smith, who deceased the 26
of Sept. 1639, aged 33. Thomas
Smith did lay this marble
as a grateful testi-
mony of his
Filial Duty.

So well thou lov'st God's House, tho' being blind
Thou came oft thither, lighted by thy mind ;
Where thou didst offer such a sacrifice
As few do now present that have their eyes.
A bleeding harte of sinne in sorowe Dround,
Sustain'd by Hope and with Devotion cround ;
Therefore thou dost deserve an abler Pen,
Whose spritely Lines mighte stir up zeale in men
To write thine Epitaph, I am sure of this,
What thou dost want in Words thou hast in Blisse.

Here lieth the body of
Marmaduke Wyvell, Esqr.,
and one of ye King's Majie^{ties} Pensioners,
second Sonne to Sr Marmaduke Wyvell,
of Cunstable-Burton, in Vorksheire, Knight & Barronet,
who dyed ye xxth of August, 1623, aged 58.

Juxta hic jacet

In spem certam resurgendy (*sic orig.*) Depositum
Corpus Marmaduci Wyvell, Armigeri,
Filii secundo—geniti Dni Marmaduci
Wyvell, de Cunstable-Burton, in Agro
Eboracensi, Equitis & Baronetti
Ibidemque reconduntur Corpora Mar-
maduci et Judithæ filæ ejusdem
Marmaduci Wyvell, supra nominati:
Beati sunt pulveres,
Quibus promittitur a Christo
Resurrectio ad gloriam in Regno suo:
Adveniat cito ora tu etiam Lector,
Obiit 2 die Mar^{ti} 1678, ætat suæ 69.

GALLERY.

On a large handsome veined marble monument, in the north gallery, adorned with arms; the monument is now broken to bits :—

Sacred to the memory of John Parker, Esq.,
formerly of London,
who died the 6th of March, 1706, aged 46 years, and is here interred.
Also of
Elizabeth, his relict, who died the 10th of August, 1730, aged 70 years.

This pair, whilst they lived together, were
A pattern for conjugal behaviour ;
He a careful indulgent husband,
She a tender engaging wife ;
He active in business, punctual to his word,
Kind to his family, generous to his friend,
But charitable to all ;
Possess of every social virtue.
During her widowhood,
She carefully & virtuously
Educated five children,
Who survived her:
She was an excellent economist,
Modest without affectation,
Religious without superstition;
And in every action behaved
With uncommon candour and steadiness.

EPITAPHS IN THE CHURCHYARD.

On the outside of the wall of St. Nicholas' Chantry is a white marble tomb, enclosed with iron palisades, bearing the following inscription:—

Beneath this Tomb repose the remains of
 The Right Hon. Lady Catharine Sheldon, late Phipps,
 who died in January, 1738;
 John Sheldon, Esq., of Mitcham,
 who died in March, 1752;
 The Right Hon. Constantine Phipps, Baron Mulgrave,
 who died in September, 1775;
 The Right Hon. Lady Lepel Phipps, Baroness Mulgrave,
 who died in March, 1780;
 Richard Sheldon, Esq., of Lincoln's-inn-fields, who died
 the 15th February, 1795, aged 72 years.

Lines preserved by Ducarel, which were formerly on a rail in the churchyard—

Thou shalt do no murder, nor shalt thou steal,
 Are the commands Jehovah did reveal;
 But thou, O wretch! who without fear or dread
 Of thy tremendous Maker, shot me dead,
 Amidst my strength and sin—but, Lord forgive,
 As I, through boundless mercies hope to live!

The following inscriptions are now nearly obliterated:—

On a vault at the south-east end of the Church—

Sacred to the memory of Henry Haldane, Esq., Student of Physic, who departed this life the 28 January, 1810, in the 23 year of his age.

With manners gentle, and with zealous mind,
 Both formed complete, to benefit mankind;
 The healing art he sought with keen desire,
 Thro' fume pestiferous, and contagion dire.
 Careless of self, intent on other's ease,
 This mortal frame severe disorders seize:
 Him, fierce cathartic and horrid coughs assail,
 O'er which no skill or science could prevail;
 Tyrannic Death, who view'd him as a foe,
 Stretch'd forth his dart and struck the deadly blow;
 Down sank the youth; his earthly part soon lies,
 But to its God the dismal spirit flies;
 There plac'd with Seraphs in the realms above,
 In joy, in peace, in happiness and love:
 They to his soul all joyous comfort bring,
 While to their God they hallelujah's sing.

Avaunt! thou tyrant, where is then thy sting?

Near the south porch formerly was a wooden rail, upon which were the following lines:—

In memory of Mr. John Harris, an honest man, and skilful Florist.

He died the 4th January, 1811, at the age of 59.

Fond to admire creation's various powers,
 In all the fragrance and the hue of flowers,
 He mark'd their rising from the earthly tomb,
 Swell into verdure—reddened into bloom;
 Die to revive through nature's wondrous maze,
 Emblem of man! the source of holy praise;
 And now his body in the earth is lain,
 Like them, tho' dead, to rise and bloom again.

Lines —

In memory of Ursula Swinbourne,
 who

after fulfilling her duty

in that station of life her Creator had allotted her,

& by her faithful and affectionate conduct,

in a series of thirty-five years,

rendered herself respected & beloved whilst living,

& her loss sincerely regretted by the family she lived with,

departed this life the 5th of January, 1781, aged 55.

Reader,

Let not a fancied inferiority

from her station in life

prevent thy regarding her example;

but remember,

according to the number of talents given

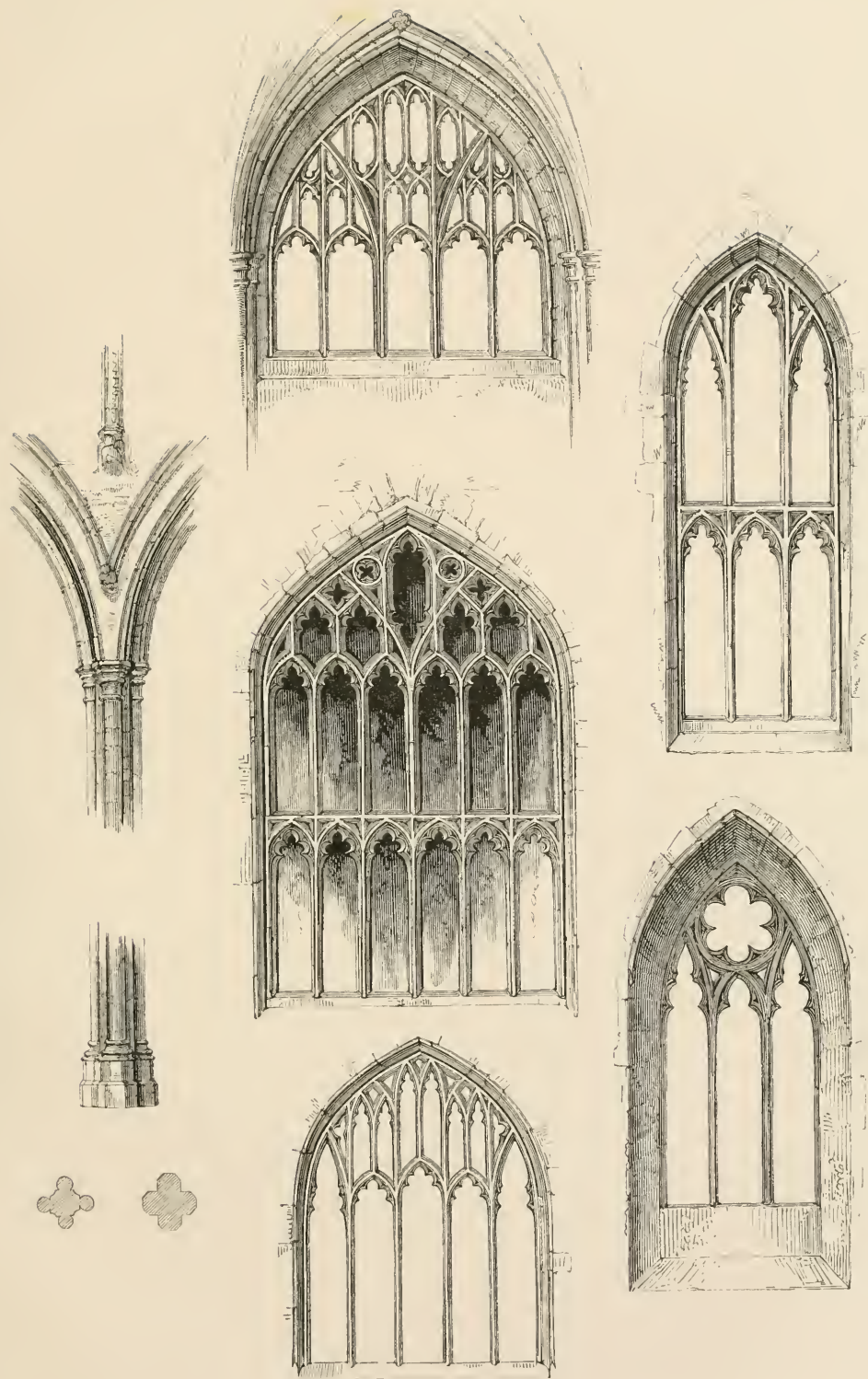
shall the increase be expected.

On a vault, about twenty feet from the north entrance, there is an inscription, the concluding portion of which is far from commonplace. Steinman, in his *History of Croydon*, describes the lines to which we refer as “now lost.” The stone, however, upon which they were incised still remains in the position we have indicated:—

Mrs. Sarah Burnet was born in this parish, Jan. 1, 1673; she died in London, Feb. 17, 1742; and was buried here.

Boast not, vain man, who'er thou art,
 Of high birth, riches, strength, or power,
 For they no comfort can impart
 When thou art at thy dying hour.
 Be meek and humble while on earth,
 Delight in being good and just;
 Nor riches, strength, nor power, nor birth,
 Will be distinguish'd in the dust.





ARCHITECTURAL SCRAPS.

FROM THE INTERIOR OF CROYDON OLD CHURCH

Lower down on the same stone : —

Mr. William Burnet, born January 29, 1685;
died October the 29th, 1760.

What is man ?

To-day he's drest in gold and silver bright,
Wrapt in a shroud before to-morrow night;
To-day he's feasting on delicious food,
To-morrow, nothing eats can do him good;
To-day he's nice, and scorns to feed on crumbs,
In a few days, himself a dish for worms;
To-day he's honour'd, and in great esteem,
To-morrow, not a beggar values him;
To-day he rises from a velvet bed,
To-morrow, lies in one that's made of lead;
To-day, his house, though large, he thinks too small,
To-morrow, can command no house at all;
To-day, has twenty servants at his gate,
To-morrow, scarcely one will deign to wait;
To-day, perfum'd and sweet as is the rose,
To-morrow, stinks in every body's nose;
To-day, he's grand, majestic, all delight,
Ghastly & pale before to-morrow night.
Now, when you've wrote & said whate'er you can,
This is the best that you can say of man !



Destruction of Croydon Church.



THE burning down of an ancient and important Parish Church is a circumstance that seems to demand an examination into the cause of such a calamity, were it only that some useful lesson of caution, or a salutary warning therefrom, might be derived.¹

In 1857, when Croydon Church was undergoing restoration, the old-fashioned system of warming the interior of the sacred edifice by open air-stoves was abandoned, and it was resolved to heat the Church, not with a hot-water apparatus, as some suggested, but by a series of the well-known Gurney stoves, with

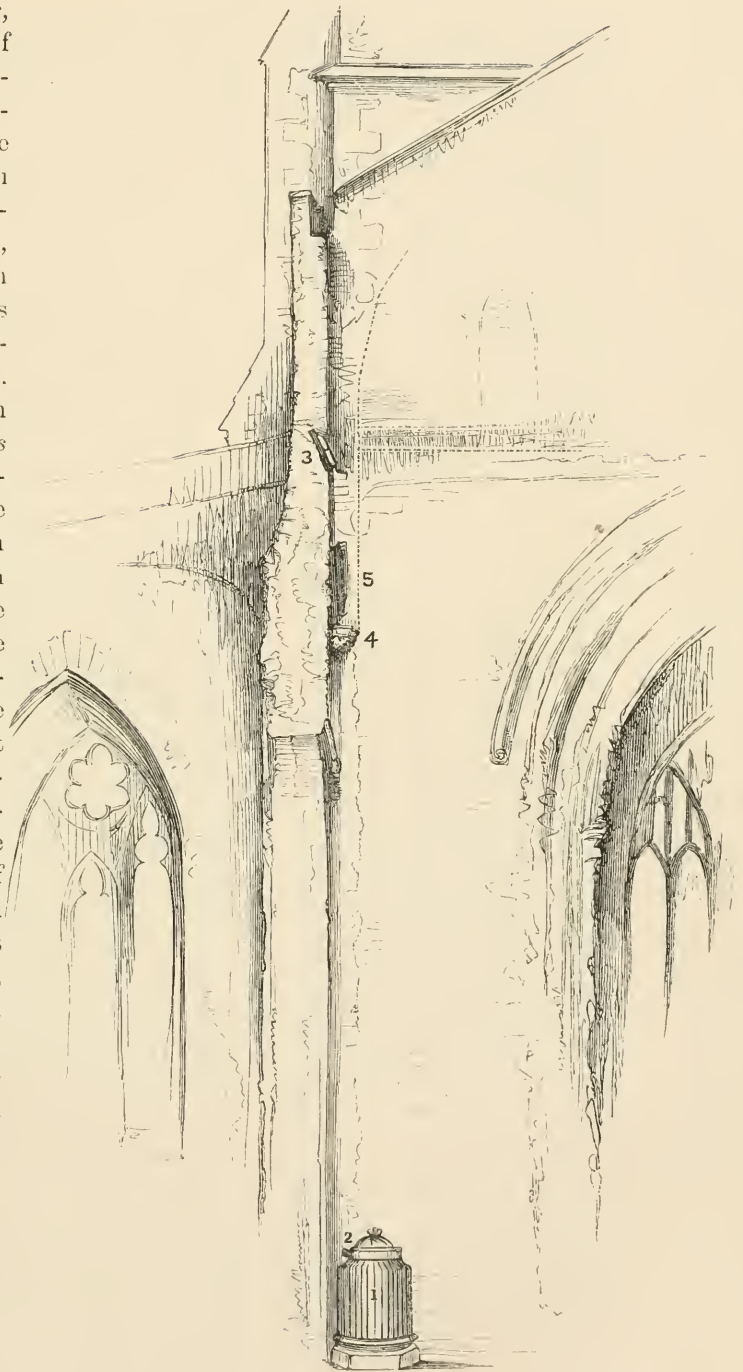
flue-pipes running up the walls. Accordingly, three large-sized stoves were placed, one in St. Mary's Chancel, and the two others at the western end of the nave, one on each side of the arch that leads into the porch. Fig. 1 of the diagram on page 75 represents one of these stoves, as it still stands at the south-west corner of the nave. A good fire was kindled in this stove by half-past nine o'clock on the morning of Saturday, the 5th of January last; for the weather was intensely cold, and the following day was the Sabbath. The stove represented in the diagram was the only one in the Church in which a fire was lit on the day the Church was burnt down.

Gurney's patent, as is well known, consists of a stove with a plain

¹ Excepting a discussion relating to the water supply on the occasion, in the Town Hall, before the Local Board of Health, the third day after the fire and which was mainly carried on between angry partizans of the rival fire brigades, there has been no public enquiry respecting the burning down of Croydon Old Church.

interior cylinder, and a series of perpendicular radiating wings. Underneath the stove is a pan to contain water, the evaporation from which, rising up between the wings, prevents the stove from becoming overheated. "The water-pan must be *always charged with water*," says the printed direction issued along with every Gurney stove sold. The stove should never be allowed to become red-hot; indeed, it could not well become so in an ordinary way, if the requisite supply of water was kept in the pan. The stoves in Croydon Church, however, have often been seen red-hot; the stove in question was red-hot on the day the Church was burnt.

At fig. 2, the flue-pipe, in this instance a six-inch cast-iron one, enters the wall, the interior



of which it ascends, until, at 3, the pipe is seen exposed, where it bends into the clerestory wall; and so the pipe went upwards, until it reached the chimney at the top. There is a stone corbel at 4, upon which rested the timber principal, indicated by the upright dotted line; this supported a roof of pitch pine, varnished. To the upright principal a huge tie-beam was attached, which, stretching across the nave over the top of its western arch, joined the principal on the other side; this tie-beam is also indicated in the diagram by a dotted line. The reader will observe that a portion of the wall immediately above the corbel has been torn away, in order that the flue-pipe might be examined, to see if there was any crack or fissure in it; but the pipe was found perfect. To quote again from the directions for setting the Gurney stove—" *The flue-pipe must not be allowed to go within less than fourteen inches of wood in any portion of its length, not even at the outlet.*" We print the words in italics, as they stand in the original. The pulling down of the brick-work, where the gap alluded to now stands, revealed the fact that, in Croydon Church, there was only a brick set edgeways, in an ordinary amount of lime mortar, between the flue-pipe and the wooden upright that rested on the corbel; between the resinous timber and the iron pipe the space did not exceed six inches. After the fire, but before the gap now existing in this thin layer of brick-work was made, just a little to the left of fig. 5, and within the dotted line marking where the timber principal had stood, a fissure was observable, as if the mortar between some bricks had decayed. The fissure looked smoky and black, as if fire had issued from it; and it is not unlikely that through this little crack the small flame did issue, which, creeping up the back of the upright, and thence spreading along the tie-beam, set fire to the roof, and so quickly burnt down the ancient Parish Church of Croydon. Or a little higher up, where the bend in the pipe would render it liable to take the heat most, and where there might have been a slight lodgment of soot,¹ the undue heat, passing through the bricks set on edgeways, may have caused the timber to catch fire; at any rate, it was by the angle formed by the junction of the principal and the tie-beam that the fire first made its appearance.

The flue-pipe at fig. 3 is quite thirty-five feet distant from the stove at fig. 1.

From what has been stated, it plainly appears that the primary cause of the destruction of Croydon Church was the careless placing of a

¹ Coal ought never to be burnt in the Gurney stove.

flue-pipe much too near the wood-work of its roof;¹ the secondary cause will be found in the over-heating of the flue, which must have been greatly over-heated, to have ignited timber placed six inches from the pipe at a distance of thirty-five feet from the stove.²

An idea has been entertained in some quarters that, after all, Croydon Church may not have been set on fire by the flue, but accidentally, by men employed that day clearing snow off the roof. We have it, however, from no less than eight independent eye-witnesses, all of whom were in the Church *before the roof ignited*, that the fire originated at the point indicated, betwixt which and the outer roof there is no connection. When the parties referred to first saw the fire, it was merely a small flickering flame, curling around the principal and the tie-beam, along which latter it had spread about two feet. The roof seemed playfully to tempt the flame upwards; there was little or no smoke at the time, and the witnesses concur in the opinion, that if a couple of

¹ Observing the flue-pipes being placed very near the roof, the late Mr. William Tidy, who was sexton to the parish of Croydon thirty-four years, observed to Mr. Truscott, the responsible churchwarden at the time, Mr. Brooker having declined to act, "You will have the roof on fire some day." The churchwarden answered, "If you live till this Church is burnt down, you will live to be a very old man." Nevertheless, the sexton lived till within ten months of the event which he anticipated. The late Mr. W. Ringham, a practical man, also foresaw that Croydon Church eventually would be set on fire by its flues, and expressed himself to that effect. Indeed, the dangerous way in which the flues were carried so near the roof of Croydon Church was the topic of public conversation at the time of their construction.

When these flues had been constructed, notice was given in due form to the Sun and Union Fire Offices of the circumstance. It is believed, however, that no person was sent to inspect them; at all events, in neither case did the erection of the flues affect the renewal of the fire insurance policy. Now, if a surveyor came, and after inspecting this flue, pronounced it "perfectly safe," it affords an illustration of how surveyors can make their duties and their consciences sometimes square. On the contrary, if the fire offices allowed such a flue to be put up without taking the trouble to have it afterwards inspected by a duly qualified surveyor, then they were guilty not only of a gross violation of their rules, but a breach of public confidence; and the destruction by fire of Croydon Church is a warning to the custodians of our national edifices, and the public in general, no longer to slumber under the delusion that fire offices trouble themselves particularly before undertaking, it may be, as in this instance, a heavy risk. When one reads that the Gurney stove is "used in the Houses of Parliament, the Department of Science and Art, in numerous Cathedrals, including St. Paul's and York Minster, and in many hundreds of churches, public buildings, and private houses," an apprehension involuntarily arises, that possibly in more than one public building there may exist flues as defectively constructed as this one in Croydon Church was, notwithstanding an insurance for a good round sum has been effected on the fabric, and its flues been pronounced all right.

Of late, so many fires have been occasioned by them, that the "flue question" is becoming a serious one.

² That a tolerable fire had been in the stove on the 5th of January last may be inferred from the circumstance, that when, after the destruction of the Church, the lid was taken off, the stove still remained half full of coke. The person who had charge of the stove said he was not in the Church from half-past seven o'clock till the fire was discovered at a quarter to eleven. It has previously been mentioned that a good fire had been kindled in this stove by half-past nine o'clock in the morning; the fire in the stove, therefore, had been burning about thirteen hours and a quarter before the varnished timber principal was found to have ignited.

A civil engineer, resident at Croydon, informed the writer that, as on his way from the

good-sized buckets full of water could have been thrown over those beams, the fire would have been extinguished.¹

It was about a quarter to eleven o'clock at night when Croydon Church was discovered to be on fire.² At three minutes to eleven the call was given at the station of the Volunteer Fire Brigade, on the top of Crown Hill; with commendable promptness it was obeyed, and their engine was at the west entrance of the Church five minutes afterwards. There was a difficulty in finding the plug in front of the Church tower, owing to the quantity of frozen snow lying on the ground; when, some one recollecting there was a water-plug within the Church,³ a hose was accordingly carried in and fastened to this. It was about five minutes past eleven when the hose of the Croydon volunteers was attached to the plug in the Church; but a mere dribble of water came, however. With a hose from the outside plug, which meanwhile had been found, the firemen now hastened up into the north gallery, where, at its west end, opposite the blaze, and within a few feet of it, long brazen branch or mouthpiece in hand, there they stood, anxiously waiting for the water to come—from ten minutes until nearly twenty-five minutes past eleven—yet still no water came!

The truth is, the volunteers had committed a grave error. In their laudable zeal to reach the fire quickly, and actuated, it may have been, by a spirit of honourable rivalry to get at the Old Church before the fire brigade of the Local Board, they had forgotten the town of Croydon is not, at present, supplied with an uninterrupted water service.⁴

old town to meet the ten o'clock train, he was passing through the churchyard, on the south side of Croydon Church, on Saturday morning, January 5th, 1867, he observed volumes of smoke and intermittent flame and sparks, issuing out of the chimney of the flue adjoining the tower. As an engineer, he at once saw that something was wrong; that the flue, in fact, was overheated, and required looking to. Seeing, however, at the time, three or four men at work, clearing snow from the roof of the south aisle, he made sure that they could not but notice it also, and passed on. The gentleman alluded to mentioned the circumstance when he returned home, before the Church was discovered to be on fire.

¹ The names of the witnesses: Messrs. E. Whittaker, Edward Hughes, James Falkner, S. G. Marks, L. Young, T. Green, jun., C. A. Blogg, and W. T. Sharp, all of whom reside in Croydon. Others could be found to corroborate the accuracy of the above statement; the evidence of eight respectable witnesses, however, is sufficient to establish the fact.

² By Mr. James Skinner, as he was wending his way homeward. Having noticed something bright through the windows nearest the tower on the north side of the Church, he said in a joke to Mr. Kilmaster, the sexton, whom he happened to meet, "Young man, I'll report you, for having the gas alight so late." The sexton, who knew he had lit no gas, upon this went into the Church alone, when finding a beam towards the roof had caught fire, he ran to call the parish clerk, who lives not far from the Church. Mr. Whittaker hastened to the spot as fast as he could, and having ascertained that the report was true, he hurried to the branch Post-office, to alarm Mr. Marks. The news of the Old Church being on fire spread rapidly.

³ The fine organ in Croydon Church was blown by hydraulic pressure.

⁴ There is an abundance of first-rate water in the chalk beneath Croydon, but the cause of the temporary interruption of its supply to the town is owing to the recent amazing increase in the population of this parish. The old waterworks being found inadequate to supply the

They took it for granted that a message had been sent to the proper person, and ignored the emphatic notice, "*In case of fire, apply to the turncock.*"

Mr. Clifford, the turncock, affirms that he did not receive information of the fire until young Mr. Russell brought him word, at eight minutes past eleven o'clock. The water was turned on, he says, at fourteen minutes past eleven, and the Local Board's fire brigade started for the scene of action. It is probable that, if the man who gave the call to the volunteers had, in the first instance, ran to the turncock, the destruction of Croydon Church might have been averted. It is a terrible fact, however, to record, that, although the Parish Church of a populous neighbourhood was known to be on fire at a quarter to eleven o'clock, a space of at least thirty-five minutes' time elapsed before water could be procured to put the fire out. No water reached the hoses of either brigade's engine until it was much too late to be of any use. At last the water came, just as the half-suffocated firemen were being dragged out of the building.

By this time the roof of the sacred edifice had become enveloped in flames. The fire, at first a very slow one, and, as it has before been stated, almost smokeless, afterwards stole eastward along the varnished pitch pine roof with mysterious celerity; the progress of the flames being probably greatly assisted by hot air, confined between the dry inner and outer roofs. One who was in the chancel, at about fifteen minutes past eleven, says, by this time the Church had become filled with a dense, pitch-black smoke; no flames were visible, but an awful silence reigned, which soon began, however, to be broken by the crackling of slates, like distant musketry. Another, who stood in the walk on the south side of the exterior, describes a series of little flames

demand, great new works are now in progress of construction; until these are completed, the water supply is necessarily intermittent. The new waterworks will be finished this summer. Even under the present interruption of the supply, however, the consumption of water per head per day in Croydon amounts to thirty-six gallons, which exceeds, by eleven gallons, the average of 120 of the most important towns in the kingdom. The average water supply of Croydon is more than two and a half times that of Norwich and Nottingham, and more than twice that of Derby. The new Croydon waterworks are expected to furnish twice the quantity now furnished. A notion of the accelerated speed with which the population of Croydon increases is conveyed by the following facts:—In 1783, according to DUCAREL (*Hist. of Croydon*, Appendix, p. 156), Croydon contained between 700 and 800 houses, or about 4,000 inhabitants; in 1866, there were 7,250 inhabited houses. The census of 1841 gave to the parish of Croydon 16,712 inhabitants; that of 1851, 20,355; and the last, namely, the corrected census of the year 1861, represented Croydon as possessing a population of 30,240. At present, there are more than 45,000 souls in the parish of Croydon. The able engineer and surveyor to the Croydon Local Board of Health, Baldwin Latham, Esq., informs me, that in the year 1865, they granted approvals for building no less than *one thousand and fifty houses!* In 1866, notwithstanding it was the year of financial distress, the approvals for building houses amounted to *seven hundred and thirty-four!*

as lifting up the slates and peeping out, whilst the fire busily worked its way along the ridge of the roof towards the chancel. Yet many saw no flame at all until the fire strangely broke forth *en masse* over the chancel, exactly the opposite end of the Church to that in which the fire had been first observed. A south-easterly gale blew hard at the time. Grappling with the flame, as this burst from the roof, the angry wind hurled it with fearful vehemence back to the north-west. It was a sublime spectacle, to witness the fiery whirlwind assault, in mid-night, the grand old tower of Croydon Church.

The roof fell in at half-past eleven o'clock.¹ Soon after the breaking out of the conflagration a snow-storm had commenced, and millions of sparks, caused by the falling in of the roof, now mingling with snow-flakes, presented a dazzling spectacle. It was a sight of fearful beauty, also, to behold the flames as they burst through the gorgeous stained-glass windows, and displayed hues the most magnificent.

Soon after the roof fell, it became evident the tower had caught fire. Much has been said respecting the absence of a master-mind, to direct the operations of the rival brigades during the late fire; and some have even gone so far as to affirm that, had the firemen been well generalled, and acted in concert, the tower of Croydon Church would not have suffered materially. It is certain something else besides pluck and physical endurance is required from those who would aspire to the honours of a first-class fire brigade. They telegraphed to London, but owing to the bad state of the roads, no fire-engines could come. Some half-dozen of the renowned London Brigade, however, arrived by the last train, yet by the time they reached St. John's Church it lay a heap of burning ruins.

It is easy to criticise; on our part, however, we entertain the opinion, that it would have been little short of a miracle if, in the face of such a fiery hurricane as the one which on that night spent its fury upon the tower of Croydon Church, its contents had been saved. As it was, the fire penetrated into the lower storey through an unlucky aperture specially cut for ventilation during the restoration. The flames then made their way into the higher stories of the tower, up which they presently roared, as in the chimney of a huge blast furnace. The bells melted with the great heat as they hung, all of them, excepting the

¹ The fire igniting it about eleven o'clock, and the vast roof actually falling in so short a space of time as half an hour after, testifies against the practice of constructing roofs of churches of so resinous and inflammable a material as pitch-pine. Had the nave of Croydon Church been roofed with oak, or Spanish chestnut, the fire might have smouldered on that upright beam for days, without bursting into flames.

big tenor, which falling, smashed through the stone roof of the porch, and came to the ground with a thud.

By half-past twelve only the carcase of the west tower remained; the clock attached to it had long previously succumbed, the hands of the dial remaining fixed at about seventeen minutes to twelve. Another dial, which stood in the vestry, at the north-east end of the fabric, when dug out of the debris, marked half-past eleven. The fire, therefore, had not taken long to gut the vast structure from one end to the other.

Thus we at Croydon lost our magnificent Parish Church, with all the fine monuments it contained, on Saturday night, January 5th, in the year of our Lord, 1867. At the date of the occurrence the

REV. JOHN GEORGE HODGSON was Vicar;
 HENRY HAMMOND, } *Churchwardens*;
 WILLIAM STEVENSON, }
 and
 EBENEZER WHITTAKER, *Parish Clerk*.

The fabric, including the chancel and organ, was insured for £10,800 in all, a sum which, independently of the loss of the monuments, does not represent one half the value of the property destroyed.

Owing to the lateness of the hour, and the inclement state of the weather on the previous night, but comparatively few persons witnessed the destruction of Croydon Church. The fact consequently was unknown to many of the congregation until, reaching the house of prayer on the first sabbath morning of the new year, to their astonishment they found it a heap of ruins.

When the news of the sad disaster became generally known, dismay, and a profound feeling of regret pervaded all ranks and denominations; and it is scarce an exaggeration to affirm that, the feeling awakened in the bosoms of some, as they gazed upon the charred desolation, was akin to that which rises when looking into the grave of some loved one. For as the roots of the gnarled and venerable oak have, during the course of many long centuries, struck deep and yet deeper into the heart of English soil; even so, human sympathies for a thousand years have been entwining round our old parish churches. They may, and doubtless will, erect a very fine structure on the site; but that old church, to which from childhood, with reverential attachment we clung, is no more; *its* glory has departed.

To all there is food for reflection in such a house as this. Many ages

ago it was set apart for the public worship of God. Associated with it are the memories of the martyrs and the first founders of the Reformed English Church, some of whom found a last resting place within its hallowed walls. How many important events in the history of our country—how many discoveries—how many changes have taken place since, in remote antiquity, its foundations were laid!

And now amid ruins, how solemnly its dark tower rises to the vault of heaven. Around and low in silence,

“Each in his narrow cell for ever laid,”

repose many generations. And when this and succeeding ones have been gathered to their fathers, still it may be this tower, with giant buttress, shall stretch upwards from the unsubstantial shadows of earth, to impress upon the beholder his frailty and his mortality, and with turrets directed heavenwards, appear to entreat him to fix his gaze on the mansions above, distant from sin and sorrow, and not subject to the changes of time, eternal in the heavens, whose builder and maker is God.

The handsome carved oak pulpit which had piously been contributed by the late W. R. White, Esq., and almost all the furniture of the church, perished in the fire of the 5th of January last. The highly prized ancient brass lectern, represented on page 5, however was saved. The following extract from the parish register relates to this lectern:—“June, 1729, James Marsh pulled y^e eagle in y^e church upon him, and cut his hand & bleed to death, about 8 years old & buried y^e 11.” The altar chairs were saved. Attached to the organ was a valuable library of music belonging to the organist, Mr. Rhodes; this comprised many choice works of the old masters: unfortunately only a few pieces of tinder remain. To the energy of Mr. Whittaker, however, assisted as he was in the good work by others, we owe the preservation of the costly service plate of Croydon Church; the solid silver paten, flagon, and one chalice are ancient, the former bears the date 1641. We are happy to be able to state that the register and parish books comprising 60 valuable volumes were likewise rescued from the flames. But the title map, with every document relating to the tithes, excepting an “altered apportionment,” dated 25th April, 1861, concerning an estate at Norwood, which belongs to the Honourable Plantagenet Pierrepont Cary, etc., were consumed.

The following is a list of the old Deeds which were destroyed at the late fire of the Parish Church, Croydon; it is chronologically arranged from the rough notes of our antiquarian parish clerk:—

	A. D.
One Deed 5th of Edward the First	1277
„ „ 12th of Edward the Second	1319
„ „ 11th and 12th of Henry the Fourth	1410-11
„ „ 2nd of Henry the Sixth	1424
„ „ 9th of Henry the Sixth	1431
„ „ 13th of Henry the Sixth	1435
„ „ 21st Nov., 17th of Henry the Sixth	1439
„ „ 30th of Henry the Sixth	1452
„ „ 4th of Oct., 30th of Henry the Sixth	1452
„ „ May, 36th of Henry the Sixth	1458
„ „ 10th May, 1st of Edward the Fourth	1461
„ „ Dec., 4th of Edward the Fourth	1464
„ „ 8th Nov, 11th of Edward the Fourth	1472
„ „ 19th of Edward the Fourth	1480
„ „ Dec., 1st of Richard the Third	1483
„ „ 10th Jan., 7th of Henry the Seventh	1492
„ „ 26th Oct., 8th of Henry the Seventh	1493
„ „ 19th Dec., 13th of Henry the Seventh	1498
Six „ of the reign of Henry the Eighth.	
One „ 14th Aug., 1st of Mary	1553
Three „ of Philip and Mary.	

Thirty different deeds of the reign of Elizabeth are lost, but one deed is saved. The latter, dated 1573, being the 15th of Queen Elizabeth's reign, relates to a gift to the "little almshouse," from Rowland Kilner. It contains 13 signatures, one of them being that of the brother to Archbishop Whitgift.

One Deed 20th May, 1st of James the First	1603
„ „ 10th Aug., 19th of Charles the First	1644

The above deeds related to the Limpsfield Estate ; land at Beckenham and Wickham ; a farm at Marden, Kent ; and land at Ottery St. Mary, Devon. One was a copy of a will dated 30th of Elizabeth, another dated 12th Oct., 43rd of Elizabeth, related to some houses at Lambeth.

As the workmen a few days since were employed pulling down the remains of the shattered stone piers and columns of the old Church, preparatory to rebuilding the sacred edifice, they made an interesting discovery. Embedded in the masonry of the huge north pier, upon which the chancel arch had rested, they found an ancient coin. It is a very much worn and defaced silver groat, supposed to have been minted in the reign of Edward I. or II. ; it looks, however, as if it had been circulated for a long period.

Our account of the old Parish Church of St. John, Croydon, is finished : one fact,

however, remains to be appended, and it is this. In addition to the £10,000 insured on the Church and organ, the subscriptions to the rebuilding fund up to the date of the publication of this book, received and promised, exceed £14,000. It having been decided that the sacred fabric is to be rebuilt, not by a church-rate, but by voluntary contributions, accordingly many Nonconformist parishioners, to their honour be it recorded, gave to the fund.

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Publisher of Ward's Croydon Almanack, and Printer of Pelton Brothers' Monthly Railway Time Tables, Daily Calendar, Postal Guide, etc.

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The Celebrated Maidstone Ale 5/3 10/6 21/0 | London Porter 4/6 9/0 18/0

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	36 Gall.	18 Gall.	9 Gall.	36 Gall.	18 Gall.	9 Gall.	
XXXX. OLD ALE	64/	32/	16/				CROYDON DAILY
XXX. MILD ALE	60/	30/	15/				NORWOOD THURSDAY AND SATURDAY
XX.K.	48/	24/	12/				SYDENHAM AND PENGE THURSDAY
XX.	36/	18/	9/				WICKHAM AND BECKENHAM WEDNESDAY
X.K.	30/	15/	7/6				BRIXTON, CLAPHAM, &c. WEDNESDAY
K.K. INDIA PALE ALE	48/	24/	12/				FOREST HILL THURSDAY
A.K. BITTER ALE	36/	18/	9/				
D. STOUT	60/	30/	15/				
S.	48/	24/	12/				
PORTER	36/	18/	9/				
TABLE BEER ..	20/	10/	5/				

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AK (Family Ale)	8/3
XK (Bitter do)	9/
XX Ale	9/
XXX do.	13/6
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XXX "	12/	6/
XX "	9/	4/6
XB "	7/6	3/9
Pale Ale, No. 1	13/6	
" No. 2	10/6	
Table "	6/	3/
Stout "	12/	6/
Porter	9/	4/6
Table Beer	4/6	

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				Reputed Pints.	Imperial Pints.	Quarts.		
Port, from	2/6 30/						
Sherry "	2/ 24/	GUINNESS & Co.'s EXTRA STOUT	3/6	4/6	5/6	Martells Brandy, from..	3/6 21/
Claret "	1/2 12/	BASS & ALLSOPP'S PALE ALE ..	3/6	4/6	6/	Gin	1/10 10/8
Champagne from	3/	36/	BURTON ALE (the best quality)...	5/		10/	Rum.....	2/ 12/
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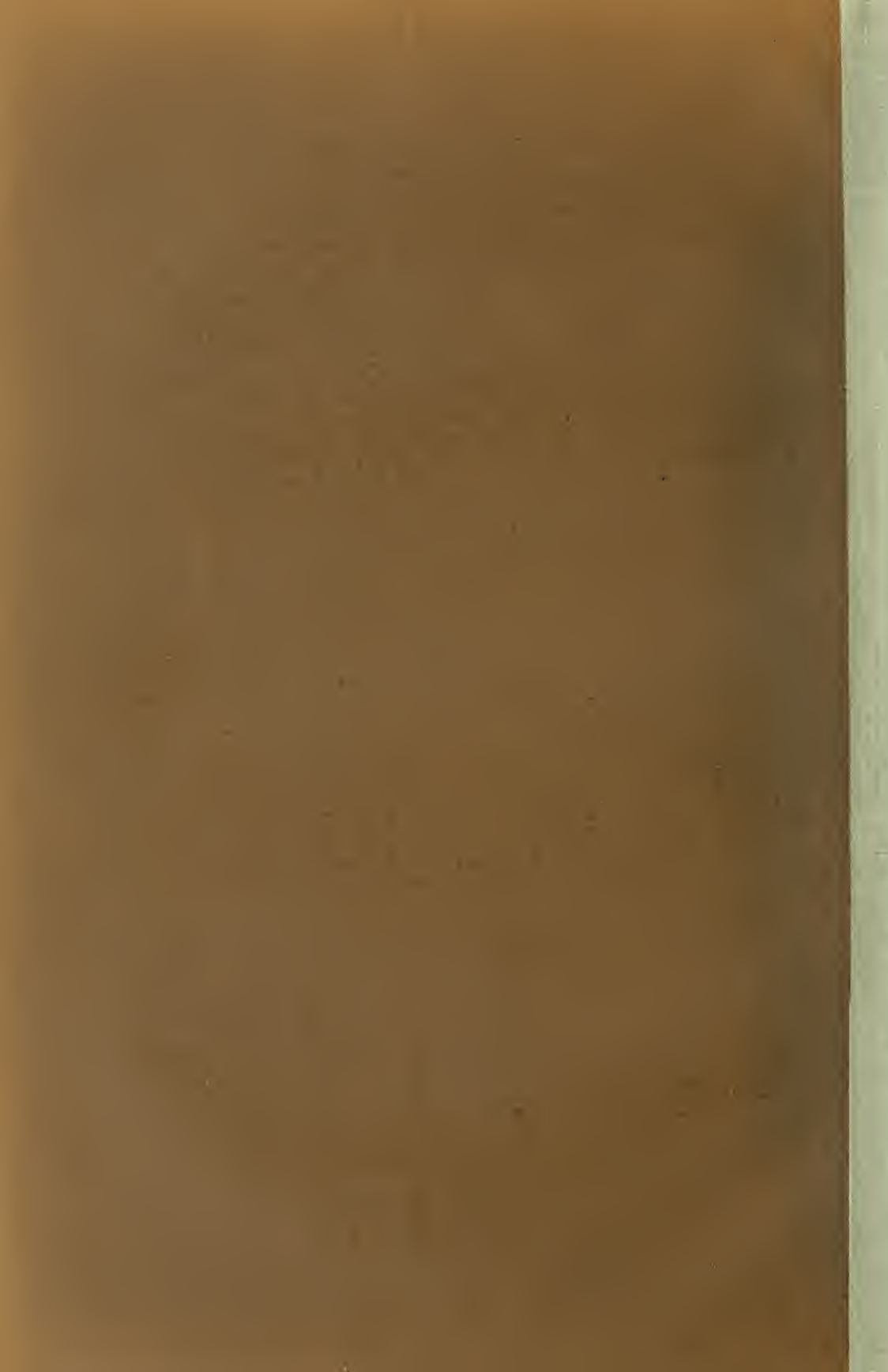
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